



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The Praise(<i>is</i>) for Allah Who [<i>He</i>] created the Heavens ^w and the Earth ^w and [<i>He</i>] made the darknesses ^w and the illumination ^x ; afterwards who ^r they ^z disbelieved by their Lord <i>ya'adeloona</i> (<i>they^z equalize i.e. they partner other deities by Allah</i>).	الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾
2. He Who created you ^b of a mud; afterwards [<i>He</i>] judged <i>ajalan</i> ¹ (<i>term-limit</i>), and <i>ajalon</i> (= <i>ajalan</i>) <i>musamma</i> ² (<i>that which is designated and/or named</i>) <i>endabo</i> (<i>by His munificence/ by His Rule</i>); afterwards you ^z dubitate.	هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾
3. And He (<i>is</i>) Allah in the Heavens ^w and in the Earth ^w ; [<i>He</i>] knows your ⁿ secret and your ⁿ disclosure ³ and [<i>He</i>] knows what you ^z earn.	وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾
4. And not <i>ta'tee</i> (<i>comes/ being sent</i>) (<i>to</i>) them of an <i>Aya'ten</i> ^w (<i>miracle/ sign/ message</i>) of their Lord's <i>Aya'te</i> ^w (<i>miracles/- signs/ messages</i>) ^w except they ^z were <i>a'n</i> (<i>off</i>) it ^w shunners.	وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾
5. So <i>qad</i> (<i>already and affirmatively</i>) they ^z denied by the right ^x <i>lamma</i> (<i>when/ whence</i>) it ^x came (<i>to</i>) them; so will <i>ya'tee</i> (<i>approach/ come to</i>) them <i>an'ba'o</i> ⁴ (<i>significant-and-availing-news</i>) (<i>of</i>) what they ^z were by it ^x <i>yastab'zeoona</i> (<i>jesting/ affirmably jesting</i>).	فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾
6. Have not seen they ^z how-many ⁵ We perished of before them of a generation We established/empowered ⁶ them in the Earth ^w what not [<i>W</i> e] established/-empowered [<i>for</i>] you ^z ; and We sent the Heaven ^w	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمُ الْوَسْلَانَا السَّمَاءَ عَلَيْهِمْ

¹ The word “الأجل” means term-limit, see اللسان!

² The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

³ The word “الجهر” is a subjective, singular, masculine noun, meaning that which is disclosed, and disclosure is the closest in the sense of “exposure!” The word “loudening,” in terms of sound, does not seem applicable here!

⁴ See the *Lexicon* attached to this Translation for “naba'd!”

⁵ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

⁶ The word “مكَّن” in “مكَّنكم” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكَّن” per se!

over them (<i>showering</i>) abundantly; and We made the rivers run from beneath them then We (<i>caused</i>) them (<i>to</i>) perish by their offenses and We established-/found from after them generation [others]⁷.	مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَى مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ۖ آخَرِينَ ﴿٦﴾
7. And had <i>nazzalna</i> (<i>We recurrently descended</i>) on you^g a book^x in a paper (<i>parchment</i>) then touched it^x they^z by their hands surely (<i>would have</i>) said who^r they^z disbelieved: <i>en</i> (<i>not</i>) this except a magic manifest.	وَلَوْ نَزَّلْنَاهُ عَلَىٰكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾
8. And said they^z: <i>lawla</i> (<i>why have not</i>) (<i>been</i>) descended on him an angel; and had We descended an angel surely (<i>would have been</i>) judged/finished the matter; afterwards not they^z (<i>be</i>) reprieved.	وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾
9. And had We made him an angel surely We (<i>would have</i>) made him a man (<i>to deal with men</i>) and surely We (<i>would have</i>) added on them what they^z (<i>are</i>) addling.	وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾
10. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>istoh'ze'a</i> (<i>had been jested/affirmably jested</i>) by messengers of before you^g; then <i>haqa</i> (<i>deservedly besieged</i>) by whom^r scoffed they^z of them what they^z were by it^x <i>yastah'zeona</i> (<i>affirmably jesting they^z</i>).	وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾
11. Let-say [<i>you^s</i>]: let-tread you^z in the land;^w afterwards let-look you^z how [was] the deniers' consequence^w.	قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَنَقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾
12. Let-say [<i>you^s</i>]: for whom^a what (<i>are</i>) in the Heavens^w and the Earth^w; let-say [<i>you^s</i>]: for Allah; [<i>He</i>] wrote on Himself^w the mercy^w surely assuredly⁸ gathers you^b [<i>He</i>] to 'The <i>Qeyamatey's^w</i> (<i>Judgment's</i>) Day^x no suspicion (<i>is</i>) in it^x; who^r lost they^z their selves^w verily they believe not.	قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْمعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾
13. And for Him (<i>are</i>) what reposed in the night and in the day; and He (<i>is</i>) The <i>Sameeo⁹</i> (<i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer</i>	﴿١٣﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٤﴾

⁷ The word "قرن" = "generation" is a group of generally contemporaneous individuals regarded as having common cultural or social characteristics and attitudes! Thus, the word "آخرين" = "others" is very apt description for the individuals of the "generation" and not as all lumped together!

⁸ The "ل" in "ليجمعنكم" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

⁹ See the *Lexicon* attached to this Translation for this multi-meaning word = "المُسمع"

to prayer) The Omniscient.	
14. Let-say [you ^s]: do other than Allah <i>attakbetho</i> ¹⁰ (I take and presume) a wa'leyan (guardian/ ally); the Heavens' ^w and the Earth's ^w <i>Fatte're</i> (innately-perfect-Originator); while youtt'emo ([He] gives to: ingest/ feed) and [He] (is) not youtt'-amo (given to: ingest/ feed); let-say [you ^s]: that I (had been) commanded that [I] be first(of) who ^p <i>aslama</i> (he became Muslim); and let-not you ^s assuredly be of the <i>mushbre-keena</i> (he-they who partner deities with Allah/ he-polytheists).	قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٦٠﴾
15. Let-say [you ^s]: verily I fear/know ¹¹ <i>en</i> (if) I disobeyed my Lord a great day's torment.	قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦١﴾
16. Whomever (is to be) parried a'n (off/ regarding) him then-day then <i>qad</i> (already and affirmatively) [Allah] <i>ra'hema</i> (had accorded mercy ^w to) him; and <i>tha'leka</i> (that-afar-it/ that) (is) the win the manifest.	مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿٦٢﴾
17. And <i>en</i> (if) touches you ^s Allah by a harm ^x then no a remover ¹² for it ^x except Him; and <i>en</i> touches you ^s [He] by <i>akbayren</i> ^x (mercy/ goodness / possession/ provision) ^x so He (is) over everything Omnipotent.	وَأَنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٣﴾
18. And He (is) The Subduer, above His <i>eba'de</i> (worshippers- / submitters/ slaves); and He (is) The <i>Hakeemo</i> ¹³ (infinite <i>bekmah</i> ¹⁴ Possessor) The Proficient.	وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٦٤﴾
19. Let-say [you ^s]: what a thing (is) bigger a testimony ^w ; let-say [you ^s]: Allah (is) Witnesser/ Testifier between me and [between] you ^b ; and (had been) revealed ¹⁵ to me this The Qur'an ^x to [I] warn you ^b by it ^x ; and whomever it ^x reached; do surely you ^b witness/-testify that (there are) with Allah other deities; let-say [you ^s]: [I] witness/testify not; let-say [you ^s]: verily	قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَهْلُكُمْ لَتَشْهَدُوا أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ

¹⁰ The word “اتَّخَذُ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتَّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذُ” is *always* taking and making and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

¹¹ Linguistically the word “خَفْتُ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

¹² The word “كَاشَفَ” is a masculine, singular noun with many meanings, in this case “remover!”

¹³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

¹⁴ See the *Lexicon* attached to this Translation for “bekmah”!

¹⁵ The word “أُوحِيَ” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king! See اللسان!

only He (<i>is</i>) One <i>Elabon</i> (<i>Deity</i>) and indeed I am a disclaimant/absolver ¹⁶ (<i>of myself</i>) of what you ^z partner (<i>deities with Him</i>).	إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٦﴾
20. Whom ^r <i>aa'tayna</i> (<i>We accorded/given</i>) [them] the book, ^x they ^z know him/it ^{x17} like what they ^z know their sons; who ^r they ^z lost their selves so they believe not.	الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾
21. And who ^a (<i>is</i>) wronger ¹⁸ than who ^p <i>iftra</i> ([<i>he</i>] <i>crafted a lie for fraudulent end</i>) on Allah a lie or [<i>he</i>] denied by His <i>Aya'te</i> ^w (<i>miracles/signs/The Qur'an</i>); verily it ^x not prosper the <i>dha'lemona</i> ¹⁹ (<i>injustice-doers</i>).	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٨﴾
22. And day [<i>We</i>] throng them together afterwards [<i>We</i>] say to whom ^r they ^z partnered (<i>deities with Allah</i>): where(<i>are</i>) your ⁿ partners whom ^r you ^c were claiming.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٩﴾
23. Afterwards not was their essay ^w except that they ^z said: by Allah our Lord we were not <i>mushrekeena</i> (<i>be-they who partner deities with Allah/ be-polytheists</i>).	ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٠﴾
24. Let-look [<i>you</i> ^s] how they ^z lied on their selves ^w and strayed ^{a'n} (<i>off/ regarding</i>) them what they ^z were <i>yaftarona</i> (<i>they^z craft a lie for fraudulent end</i>).	أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١١﴾

¹⁶ The word “بريء” “فعل” “إلى وزن “فعل” بمعنى “فاعل” or “مفعول به” In this case, “بمعنى “فاعل” masculine, singular noun” Thus, “disclaimant” in two distinct senses: (a) In the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah and he refuses to associate with them or with what they claim!* In other words, he disclaims/absolves himself from such associations!

¹⁷ In this case they know *Mohammad* (SAWS), or The “*Qur'an*,” or the *truth in it*^x.

¹⁸ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger”!

¹⁹ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

25. And of them who^p <i>yasta'meao</i> (<i>affirmably-listens</i>) to you^g; and We made over their hearts coverts^x that not they^z understand it^{x1464}; and in their ears <i>wagran</i> (<i>bearing-beariveness</i>); and <i>en</i> (<i>if</i>) they^z see every <i>Aya'ten</i>^w (<i>miracles/sign/proof/Qur'anic statement</i>) not believe they^z by it^w; until if came they^z (<i>to</i>) you^g they^z mutually dispute you^g; say who^r they^z disbelieved: <i>en</i> (<i>not</i>) this except the [firsts'] (<i>ancients</i>) fables.	وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ مُتَجِدِّلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٥﴾
26. And they forbid <i>a'n</i> (<i>regarding</i>) it^x and they withdraw <i>a'n</i> (<i>off</i>) it^x; and <i>en</i> (<i>not</i>) perish they^z except their selves^w while they^z perceive not.	وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٦﴾
27. And if¹⁴⁶⁵ [<i>you</i>^s] see <i>edh</i> (<i>when</i>) (<i>had been</i>) stood they^z over The Fire^w then said they^z: <i>yalaytana</i> (O, for a longing of us) <i>nurraddo</i>¹⁴⁶⁶ ([<i>we</i>] <i>be forthwith-returned</i>) and not deny [<i>we</i>] by our Lord's <i>Aya'te</i>^w (<i>miracles/Qur'anic statements</i>) and we be of the believers.	وَلَوْ تَرَى إِذْ وَقُفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نَرُدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾
28. Rather appeared for them what they^z were concealing of before; and if <i>ruddo</i>¹⁴⁶⁷ (<i>had been forthwith-returned</i> they^z) surely (<i>would have</i>) returned they^z for what they^z (<i>had been</i>) debarred <i>a'n</i> (<i>regarding</i>) it^x and verily they surely (<i>are</i>) liars.	بَلْ يَدَّبَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٨﴾
29. And said they^z: <i>en</i> (<i>not</i>) it^w except our life^w (<i>of</i>) the world^w and not we (<i>are</i>) surely <i>mub'ootheena</i>¹⁴⁶⁸ (<i>ones to be resurrected</i>).	وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا خُنْ بِمَبْعُوثِينَ ﴿١٩﴾
30. And if [<i>you</i>^s] see <i>edh</i> (<i>when</i>) (<i>had been</i>) stood they^z on their Lord said [<i>He</i>]: is not this by the right; said they^z: <i>bala</i>¹⁴⁶⁹ (<i>certainly-not</i>); by¹⁴⁷⁰ our Lord; said [<i>He</i>]: so let-taste you^z the torment by what you^c were disbelieving.	وَلَوْ تَرَى إِذْ وَقُفُوا عَلَى رَبِّهِمْ قَالَ أَيْسَرُ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٠﴾
31. <i>Qad</i> (<i>already and affirmatively</i>) lost who^r they^z denied	قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ

¹⁴⁶⁴ That is understand your say^x of The Qur'an^x!

¹⁴⁶⁵ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a *present* occurrence! Such a “لو” amounts to “if” or “when!” See **إبن هشام**، **معنى اللبيب**، **ابن هشام**

¹⁴⁶⁶ The word “رُدُّ” is rooted in “رَدَّ” meaning *forthwith-returned*; example the greeting must be “*forthwith-retuned*,” Allah says: “And when (*had*) been greeted you^c (*are*) by a greeting^w then let-greet you^z by better than it^w or let-you^z forthwith-return it^w.” (S4:86)

¹⁴⁶⁷ Ibid.

¹⁴⁶⁸ The word “*mub'ootheen*” is a *masculine plural objective noun* for which there is no English equivalent!

¹⁴⁶⁹ The word “*bala*”= “*certlyain-not*” is absolutely *not* synonymous to “yes”=“نعم” see the *Lexicon* attached to this *Translation* for more elaboration!

¹⁴⁷⁰ This “و” in “و ربنا” is “أو القسم” See **إعراب القرآن**، **لمحمود صافي**

by Allah's *lega'a* (meeting) until if/when came^w (to) them the Hour^{w1471} suddenly; said they^z: O, our *hasrata*^{w1472} (ardent contritions)^{w1473} over what *farrattna*¹⁴⁷⁴ (we had-remiss) in it^w while they^z bear their *aw'zara*¹⁴⁷⁵ (ill-burdens/sins/offenses) over their backs; indeed fouled what *ya'zzeroona* (they^z ill-burden/sin/offend).

حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً
قَالُوا يَحْسِرْتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ
ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿٦﴾

32. And not the life^w (of) the world^w except a play and an amusement; and indeed the Hereafter's^w home^w (is) *kbayron* (choicer/superior/worthier) for whom^r *yattaqoona* (they who reverently guard not to displease Allah) do then not reason you^z.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ
وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ
أَفَلَا تَعْقِلُونَ ﴿٧﴾

33. *Qad*¹⁴⁷⁶ (iteratively and affirmatively) [We] know verily it^x surely saddens you^g which^x they^z say; so surely they not deny you^g; [and] but the *dha'lemeena*¹⁴⁷⁷ (injustice-doers) by Allah's *Aya'te*^w (miracles/Qur'anic statements) reject they^z.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَئِنَّ الظَّالِمِينَ بِعَايَةِ اللَّهِ يَجْحَدُونَ ﴿٨﴾

34. And *laqad* (verily, already and affirmatively) (had been) denied^w messengers^x of before you^g then *ssabaro* (they held on patiently) over what (had been) denied they^z and (had been) annoyed they^z until came (to) them Our succor; and no substituter for Allah's words^w; and *laqad* (verily, already and affirmatively) came (to) you^g of the *naba'e*¹⁴⁷⁸ (piece-of-significant-and-availing-news) (of) the *mursaleena* (sent-messengers).

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ
فَصَبَّرُوا عَلَىٰ مَا كَذَّبُوا وَآوَدُوا
حَتَّىٰ أَتَيْنَهُمْ نَصْرُنَا وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ
نَّبِيِّ الْمُرْسَلِينَ ﴿٩﴾

1471 That is the "Hour" of death or the "Hour" meaning *The Day of Judgment*!

1472 The word "حسرة" is "أشد الندم," see التاج! Thus we qualify the word "contrition" by *ardent* to indicate such strength of contrition!

1473 Ibid!

1474 The word "*farratta*" = "فرط" in "فرطنا" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected! But "فرط" and "فرطنا" all are verbs in the past tense! So I chose "had-remiss!"

1475 The word "وزر" = *we'zr*, in the word "أوزارهم" means: heavy: burden/sin/offense! Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for the "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان!

1476 The particle "*Qad*" preceding a future tense means "للتوكيد و التكرار" = "iteratively and affirmatively," different than in the case of following a past tense! See المغني!

1477 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

1478 See the *Lexicon* attached to this Translation for "naba'al"

35. And *en*(if) [was] enlarged on you^g their shunning then *en*you^g could to *tabtaghey*¹⁴⁷⁹ ([you^s] *earnestly-quest*) a tunnel in the Earth^w or a ladder[in] the sky^w so *ta'teya* ([you^s] *approach/come to*) them by an *Aya'ten*^w (*miracle/sign-/proof*) and had willed Allah surely (*would have*) gathered them[He] on the aright-guidance; so let-not assuredly be [you^s] of the *ja'beleena*¹⁴⁸⁰ (*they who act ignorantly or incorrectly*).

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ
فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا
فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ
فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ
لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا
تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿١٥﴾

36. Verily only *yestajeebo*¹⁴⁸¹ (*compliantly-answer*) who^r they^z listen; and the decedents resurrects¹⁴⁸² them Allah; afterwards to Him (*to be*) returned they^z.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ
يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ
ثُمَّ إِلَيْهِ يَرْجِعُونَ ﴿١٦﴾

37. And said they^z: *lawla* (*why have not*) *nozẓela* (*been recurrently descended*) on him an *Aya'ton*^w (*miracle*) from his Lord; let-say [you^s]: verily Allah (*is*) *Qadir*¹⁴⁸³ (*He-Who is capable of: giving/doing/enforcing/causing*) on to *younaẓẓelo* (*iteratively descends [He]*) an *Aya'tan*^w (*miracle*); [and] but most (*of*) them know not.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى
أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿١٧﴾

¹⁴⁷⁹ The word “*ابتغى*” = “*طلب حثيثاً*” meaning: *earnestly quested*!

¹⁴⁸⁰ The word “*جاهلين*” = “*jabeleena*” is rooted in “*جهل*” meaning: (1) was ignorant of, (2) *believed in some thing contrary to reality*, (3) *did some thing not correct*! So the “*jabiloona*” are *they who act ignorantly or incorrectly*!

¹⁴⁸¹ The word “*يستجيب*” is rooted in “*استجاب*,” meaning: *favorably/compliantly answers, not just answers*! See *الهادي*!

¹⁴⁸² The word “*بعث*” carries several meanings, among them: *sent, arouse, resurrected, awaken, missioned, and prompted*!

¹⁴⁸³ The word “*قادر*” is *masculine, singular, subjective noun*, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!

38. And neither of <i>dabba'ten</i> ¹⁴⁸⁴ (<i>she-moving-creature</i>) in the Earth ^w and nor a flyer ^x flying by its ^x twain wings except <i>umamun</i> ^w (<i>communities</i>) ^w your ⁿ likes; not <i>farrattna</i> ¹⁴⁸⁵ (<i>had-remiss We</i>) in the book of a thing; afterwards to their Lord (<i>to be</i>) thronged they ^z .	وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ تَحْشُرُونَ ﴿٣٨﴾
39. And who ^r they ^z denied by Our <i>Aya'te</i> ^w (<i>miracle/Qur'anic statements</i>) (<i>are</i>) <i>ssommon</i> (<i>deaf people</i>) and <i>bokmon</i> (<i>born dumb-mute people</i>) ¹⁴⁸⁶ in the darknesses ^w ; whomever Allah wills (<i>to</i>) mislead him and whomever (<i>He</i>) wills [<i>He</i>] makes him on a <i>Sseratten</i> (<i>road/way</i>) straight.	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾
40. Let-say [<i>you</i> ^s]: have seen you ^b <i>en</i> (<i>if</i>) <i>ata</i> ^x (<i>came to/betided</i>) you ^b Allah's torment ^x or <i>atat</i> ^w (<i>befell on/came</i> ¹⁴⁸⁷ <i>to</i>) ^w you ^b the Hour ^w do other than Allah you ^z invoke/pray; if you ^c were <i>ssa'dequeena</i> (<i>always-truth-enforcers</i>).	قُلْ أَرَأَيْتُمْ إِنْ أَتَيْتُكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾
41. Rather <i>eyyaho</i> ¹⁴⁸⁸ (<i>indeed particularizing Him</i>) you ^z invoke-/pray then doffs [<i>He</i>] what you ^z invoke to it ^x <i>en</i> (<i>if</i>) [<i>He</i>] willed; and you ^z forget what you ^z partner (<i>deities with Allah</i>).	بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تَشْرِكُونَ ﴿٤١﴾
42. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent to <i>Umamen</i> ^w (<i>nations/communities</i>) ^w of before you ^g ; then We took them by the <i>ba'asa'e</i> ^w ¹⁴⁸⁹ (<i>penury-tension</i>) ^w and the <i>dbarra'e</i> ^w ¹⁴⁹⁰ (<i>distress due to adversity</i>) <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they <i>yatadbarroona</i> (<i>iteratively supplicate they</i> ^z).	وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾
43. So <i>lanla</i> (<i>why have not</i>) <i>edh</i> (<i>when</i>) came (<i>to</i>) them Our <i>ba'aso</i> (<i>intense torment</i>) they ^z supplicated ¹⁴⁹¹ ; [and] but indurated ^w their hearts and adorned for them the	فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَيْكِنْ فَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

¹⁴⁸⁴ For lack of a better term I chose a “*she-moving-creature*” for “*دَابَّة*” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “she-creature” but it does not have *apparent motility*!

¹⁴⁸⁵ The word “*farratta*” = “*فَرَطْنَا*” in “*فَرَطْنَا*” is best described by the word “*remiss*” which is an adjective and all its synonyms are also adjectives as expected! But “*فَرَطْنَا*” and “*فَرَطْنَا*” all are verbs in the past tense! So I chose “*had-remiss*!”

¹⁴⁸⁶ The words “*صُمٌّ بَكْمٌ عُمِي*” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! Hence, I transliterated!

¹⁴⁸⁷ The word “*came*” = “*أَتَتْكُمْ*” is because the “*Hour*” is a feminine in Arabic, so its pronoun attached to “*came*” is as shown!

¹⁴⁸⁸ The word “*إِيَّاهُ*” = “*أداة توكيد لضمير منصوب*” = an article of intensity for an objective pronoun!

¹⁴⁸⁹ The Arabic word “*ba'asa*” has several meanings: (1) tension due to peury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

¹⁴⁹⁰ The Arabic word “*Al-dbarra*” means *distress out of adversity* and *people* who render support.

¹⁴⁹¹ That is they did *not* supplicate when came to them the “*intense torment*,” as indicated by “*فلولا*” = *why not*!

Satan what they^z were working.



44. So *lamma* (*when/whence*) they^z forgot¹⁴⁹² (*ceased paying attention to*) what (*had been*) reminded they^z by it^x We opened on them doors (*of*) every-thing until *edha* (*when/if*) they^z reveled/rejoiced by what *oto* (*had been accorded/given they^z*) We took them suddenly then *edha* (*surprisingly/whereas*) they (*are*) *mublesoon*¹⁴⁹³ (*ones that are nonplused*).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ
فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ
حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم
بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿١١﴾

45. Then (*had been*) cut-off the people's *da'bero*¹⁴⁹⁴ (*rear-most/last*) (*of*) who^r *dhalamo*¹⁴⁹⁵ (*they^x wronged*) and the praise (*is*) for Allah the worlds' Lord.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٢﴾

46. Let-say [*you^s*]: have you^c seen *en*(*if*) Allah took yourⁿ hearing^x and yourⁿ *abssa'ra* (*insights/discernments*)^x and [*He*] sealed¹⁴⁹⁶ over yourⁿ hearts which^x an *elabon*(*a deity*) other than Allah *ya'teekom* (*brings/comes to you^b*) by it^x; let-look[*you^s*]how We variegate¹⁴⁹⁷ the *Aya'te^w* (*messages-/signs/proofs*) after-wards they shun.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ
وَأَبْصَارَكُمْ وَخَمَّ عَلَىٰ قُلُوبَكُمْ
مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ
أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ
ثُمَّ هُمْ يَصْذِفُونَ ﴿١٣﴾

47. Let-say [*you^s*]: have I seen you^b *en*(*if*) *ata^x* (*betided/came to*) you^b Allah's torment^x suddenly or openly^w do perish except the people the *dha'lemoon*¹⁴⁹⁸ (*injustice-doers*).

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ
اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ
إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿١٤﴾

48. And not [*We*] send the *mursaleena* (*sent-messengers*) except *mubashshereena*¹⁴⁹⁹ (*iterative tellers of pleasing tidings*) and *munthereena* (*iterative warners*); so whoever [*he*] believed and [*he*] reformed then neither fear (*is*) on

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنْذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

¹⁴⁹² The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

¹⁴⁹³ The word “مبلسون” based on “أبلس,” masculine plural noun meaning: *ones who suddenly became nonplused*!

¹⁴⁹⁴ The *Qur'anic* phrase: “Then (*had been*) cut off *da'bero* (*rear-most, last of*) the people”= “قُطِعَ دَابِرُ الْقَوْمِ” is yet *another of* the lofty Arabic tongue expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* = دابر of such people!

¹⁴⁹⁵ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged!”

¹⁴⁹⁶ That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*!

¹⁴⁹⁷ The Arabic word, “نصرف,” is translated as (*variegated We*), to indicate that the *Ayat* are *repeated* in a *variety of* ways for *emphasis* and *additional clarification*.

¹⁴⁹⁸ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!”

¹⁴⁹⁹ The word “mubashshereen” is *masculine, plural, subjective noun*, meaning *proclaimers of good tiding*, with *no English equivalent*!

them and nor they sadden.



49. And who^r they^z denied by Our Aya'te^w (Qur'anic statements) touches them the torment by what were they^z yafso-
qoona¹⁵⁰⁰ (rebelling they^z vis-à-vis Allah's command).

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمْ
الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

50. Let-say [you^s]: [I] say not for you^b I have Allah's treasures and nor [I] know the invisible; and [I] say not for you^b verily I am an angel; en (not) attabe'o ([I] closely-follow) except what (is being) revealed¹⁵⁰¹ to me; let-say [you^s]: are level/even the blind and the basseero (keen: seer/overall evaluator of the facts and their possible consequences); do then not you^z rethink.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ
اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ
لَكُمْ إِنِّي مَلَكٌ إِن أَتَّبِعْ إِلَّا مَا
يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي
الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

51. And let-warn [you^s] by it^x whom^r they^z fear/know¹⁵⁰² to (be) thronged they^z to their Lord not for them of lesser than/without Him (of) a wa'leyen (guardian/alh) and nor an intercessor la'alla (craving currently unavailable deed that/perhaps) they yattaqoona (they reverentially guard not to displease Allah).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ
تُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ
دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ
يَتَّقُونَ ﴿٥١﴾

52. And let-not [you^s] oust who^r they^z invoke their Lord by the ghada'tee (dawn-until-sunrise) and the asbeyye (early night/whole night)¹⁵⁰³ they^z want His Face¹⁵⁰⁴; not on you^g of their account of a thing and not of your^t account on them of a thing so oust them [you^s] then [you^s] be of the dha'lemeena¹⁵⁰⁵ (injustice-doers).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ
مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا
مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

53. And like tha'leka (that-afar-it/hat) We essayed some (of) them by some to say they^z: are these (whom) manna¹⁵⁰⁶ ([He] had graced His boon^w) Allah on them from among us; is not Allah surely knowinger by the thankers.

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ
لِيَقُولُوا أَهَٰؤُلَاءِ مِنْ رَبِّ
اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ
اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

54. And if came (to) you^g who^r believe they^z by Our Aya'te^w (miracles/The Qur'an) let-say [you^s]: peace (be) on

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ
بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ

¹⁵⁰⁰ See the *Lexicon* attached to this *Translation* for fa'seqoona for an elaboration on this rather important word!

¹⁵⁰¹ See footnote 1440 above regarding “أَوْحَى”

¹⁵⁰² Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

¹⁵⁰³ In English there is no exact corresponding words for “غَدَاةٌ” = “ghadatee” meaning (dawn-until-sunrise) and “عَشِيٌّ”, i.e. “asbeyyo” (early night or the whole night)!

¹⁵⁰⁴ See *Lexicon* attached to this *Translation*, for this Arabic tongue expression: “His Face,” = His Pleasure or countenance.

¹⁵⁰⁵ The “ظَالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

¹⁵⁰⁶ The word “مِنْ” in “يَمُنُّ” means “نِعْمَةً يُنْعِمُهَا” That a “boon He graces it!”

you^b; wrote yourⁿ Lord on Himself the mercy^w; verily it^{x1507}: whoever [he] worked of you^z an ill^x by a *jaha-la'ten*¹⁵⁰⁸ (*acting ignorantly/incorrectly*) afterwards [he] repented from after it^x and [he] reformed then verily He (is) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ
أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا
بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ
وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٦٠﴾

55. And like *tha'leka* (*that-afar-it/that*) [We] expound the *Aya'te*^w (*messages*) and to *tastabeena*¹⁵⁰⁹ (*to: see it self-manifester/verify*) the criminals' path.

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ
سَبِيلَ الْمُجْرِمِينَ ﴿٦١﴾

56. Let-say [you^s]: verily I (*had been*) forbidden that [I] worship whom^p you^z invoke of lesser than Allah; let-say [you^s]: *notattabe'o* ([I] *closely-follow*) yourⁿ *ahwa* (*tendentious likings*) *qad* (*already and affirmatively*) I strayed then and not I of the *muhtadeena*¹⁵¹⁰ (*they who found and accepted the aright-guidance*).

قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبُدَ الَّذِينَ
تَدْعُونَ مِن دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ
أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا
مِنَ الْمُهْتَدِينَ ﴿٦٢﴾

57. Let-say [you^s]: verily I am on an evidence^w from my Lord^x while you^c denied by it^{x1511}; not have I what *tasta'ajelona* (*affirmably-basten you^z*) by [it^x]; *en* (*not*) the rule except for Allah; [He] cuts/traces¹⁵¹² the right and He(is) *khayro* (*choicer/ worthier*) (of) The Resolvers¹⁵¹³.

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم
بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ
بِهِ إِن الْحُكْمُ إِلَّا لِلَّهِ يَقْصُ
الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٦٣﴾

¹⁵⁰⁷ The pronoun “هـ” in “أنه” refers to the truth^x regarding “الرحمة” that such “الرحمة” is for whoever repented after *wronging ignorantly*!

¹⁵⁰⁸ The word “جهالة”=“*jahalaten*” is rooted in “جهل” meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to reality, (3) *did* some thing *not correct*! So the “*jahalaten*” is *acting ignorantly or incorrectly*!

¹⁵⁰⁹ The word “تستبين” has dual, *distinct* but *supportive* to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier!

¹⁵¹⁰ See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*”!

¹⁵¹¹ The pronoun “هـ” in “به” could refer to: (1) my Lord, (2) The Qur'an^x (3) the *evidence* in the sense of “*proof*” see الذر المصون، لـ أحمد الحلبي!

¹⁵¹² The word “يقص” from “القص” = cutting/or “tracing!” Cut, in the sense of *separate*! And *trace* meaning to *locate by tracing the physical imprints* of the evidence and *ascertain* the facts for judging, and hence to *follow* the right and *sunder* by it! See اروح المعاني للالوسي Although there are others who say: “يقص” means “judge,” see القسطي و الطبري! I find للالوسي better!

¹⁵¹³ The word “فاصلين” = “*resolvers*,” that is makers of *firm decision* or *separator into parts*! And the word “فاصلين” is exactly both of these two meanings!

58. Let-say [*you*^s]: if that I have what *tasta'ajelona* (*affirmably hasten you*^z)¹⁵¹⁴ by it^x surely (*would have been*) finished/-judged the matter between me and [between] you^z; and Allah (*is*) knowinger by the *dha'lemeena*¹⁵¹⁵ (*injustice-doers*).

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

59. And He has keys (*of*) the invisible not knows it^w except Him; and knows [*He*] what (*is*) in the [desert]¹⁵¹⁶ (*land*) and the sea; and not falls of a leaf^w except knows it^w [*He*]; and not a grain^w in the Earth's darknesses^w and neither a wet and nor a dry except in a book manifest.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. And He Who *yatawaffakum* (*receives you*^b while dying) by the night^{x1517} and knows [*He*] what *jarahtom*¹⁵¹⁸ (*bad:you*^c acquired or committed by the senses) by the day^x; afterwards [*He*] arouses¹⁵¹⁹ you^b in it^x to (*be*) finished *ajalon*¹⁵²⁰ (*term-limit*) *musamma*¹⁵²¹ (*that which is designated and/or named*); afterwards to Him (*is*) yourⁿ return; afterwards *youna-bbe'o* ([*He*] inform by piece-of-significant-and-availing-news) you^b by what you^c were working you^z.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

61. And He (*is*) The Subduer above His *eba'de* (*worshippers/submitters/laves*); and [*He*] sends on you^z keepers-up¹⁵²², until if came (*to*) an *ahadakom*¹⁵²³ (*lone/any-one of you*^b) the

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا

¹⁵¹⁴ As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to *hasten* such a punishment!

¹⁵¹⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 1444 above!

¹⁵¹⁶ The word “الْبَرِّ” = “الفقر، أي الخلاء من الأرض,” literally means “desert,” i.e. furthest from *any body of water*! Also, “الْبَرِّ” figuratively speaking could stand for “land!” See اللسان!

¹⁵¹⁷ That is when you sleep, and *sleep* is the “minor death!”

¹⁵¹⁸ The word “جرحتم” is used as Arabic *tongue* expression of *several meanings*, among them is: “you acquired” by your “جوارح,” i.e. *one or more of your senses*, i.e. your *body parts* such as: hands, feet, ears, eyes, etc.!”

¹⁵¹⁹ See footnote 1482 above regarding بعث

¹⁵²⁰ The word “الأجل” means term-limit, see اللسان!

¹⁵²¹ The word “musamma” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

¹⁵²² The word “حَفَظَةً” is rooted in “حَفَظَ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!” (*Emphasis is added*)!

¹⁵²³ See the Lexicon attached to this Translation regarding “أحد”

death *tawafat'ho*¹⁵²⁴ (*received him dying [he]*) Our messengers while they not *younfarrettona*¹⁵²⁵ (*be-remiss be-they*¹⁵²⁵).

جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ
رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

62. Afterwards *ruddo*¹⁵²⁶ (*had been forthwith-retuned they*¹⁵²⁶) to Allah their Lord The Right; indeed for Him (*is*) the Rule and He (*is*) swiftest (*of*) the reckoners.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ
أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَسِبِينَ ﴿٦٢﴾

63. Say [*you*^s]: who^a *younajjeykom* (*recurrently delivers you*^b) from the [desert's]¹⁵²⁷ (*land's*) and the sea's darknesses^w; you^z invoke Him supplicantly and secretly indeed *en(ij)* [*He*] delivers us from this^w surely we (*shall*) assuredly¹⁵²⁸ be of the thankers.

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ
وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً
لَئِنْ أَجَبْنَا مِنْ هَٰذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿٦٣﴾

64. Let-say [*you*^s]: Allah *younajjey* (*recurrently delivers*) you^b from it^w and from every distress^x; afterwards you^f partner (*deities with Him*).

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ
كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾

65. Let-say [*you*^s]: He (*is*) The *Qadir*¹⁵²⁹ (*He-Who is capable of: giving/doing/enforcing/causing*) on to mission¹⁵³⁰ on you^a a torment from above you^b or from beneath yourⁿ feet^w; or addles you^b [*He*] (*into*) sects/factions¹⁵³¹ and (*makes He*) some (*of*) you^b taste *ba'asa* (*warfare/torment-/poiver*) (*of*) some; let-look [*you*^s] how [*We*] variegate the *Aya'te*^w (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) they understand.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ
عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ
تَحْتِ أَرْضِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا
وَيُبدِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظَرْ
كَيْفَ نَصْرَفُ الْآيَاتِ لَعَلَّهُمْ
يَفْقَهُونَ ﴿٦٥﴾

66. And denied by it^x your^t people while it^x (*is*) the right^x; let-say [*you*^s]: not I over you^b surely a custodian.

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ﴿٦٦﴾

¹⁵²⁴ That is body and soul!

¹⁵²⁵ The word *farratta*=“فَرَطَ” in “يُفَرِّطُونَ” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected! But “فَرَطَ” and “يُفَرِّطُونَ” all are verbs in the past tense! So I chose “be-remiss”!

¹⁵²⁶ The word “رُدُّوْا” is rooted in “رَدَّ” meaning *forthwith return*; example the greeting must be “*forthwith retuned*,” The Qur'an says: “And when (*had*) been greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it^w.” (S4: 86).

¹⁵²⁷ See footnote 1516 above regarding *desert*!

¹⁵²⁸ The “ل” in “لَنَكُونَنَّ” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed here by “assuredly”!

¹⁵²⁹ The word “قَادِر” is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!

¹⁵³⁰ See footnote 1482 above regarding *بعث*

¹⁵³¹ The word “شِيْعَ” = “sects/factions” in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾

67. For every a naba'en¹⁵³² (piece-of-significant-and-availing-news) (is) a mustagarron¹⁵³³ (permanent-abode/ultimate realization) and you^z will know.

لِكُلِّ نَبِيٍّ مُّسْتَفْزِرٌ ۖ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

68. And if saw you^g whom^r they^z wade¹⁵³⁴ in Our Aya'te^w (Qur'anic statements) then let-shun [you^s] a'n(off) them until they^z wade in a discourse^x other than it^x; and if the Satan(causes) you^g to assuredly forget then let-notsit [you^s] after [the] reminiscence^w/remembrance^{w1535} with the people the dha'lemeena¹⁵³⁶ (injustice-doers).

وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

69. And not on whom^r yattaqoona (they^z reverentially guard not to displease Allah) of their account of a thing [and] buta reminiscence/remembrance,^{w1537} la'alla (craving currently unavailable deed that, perhaps) they¹⁵³⁸ yattaqoona.¹⁵³⁹

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

70. And tharr¹⁵⁴⁰ (let-you^z alone/forsake) whom^r ittakhatho¹⁵⁴¹ (they^z took and made) their religion a play and a pastime, and beguiled^w them the life^w (of) the world^w; and let-remind [you^s] by it^x that (to be) imperiled a self^w by what earned-she^y not for it^w from lesser than Allah (of) a wa'leyen (guardian/ally) and nor an intercessor; and en (if/albeit it) ta'a'del (matches every match by way of ransom) not (to be) taken from it^w; those who^r (had been)

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ

¹⁵³² See the *Lexicon* attached to this Translation for “naba’a”

¹⁵³³ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

¹⁵³⁴ The word: “خاض,” metonymically means: plunged into discussing a topic recklessly or without knowledge!

¹⁵³⁵ The word “ذكري” is “reminiscence” based on this great Ayah, “And if the Satan (causes) you^g to assuredly forget then [you^s] sit not, after [the] reminiscence” (S6: 68).

¹⁵³⁶ The word ظالم in “ظالمون” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice!”

¹⁵³⁷ See footnote 1535 above regarding reminiscence = “ذكري”

¹⁵³⁸ Here “they” means: those who “wade” (i.e. meddle) in Allah’s Ayat will guard against such a wading, as it drives the believers away from continuing the discussion; thus, they might or would cease their “wading!”

¹⁵³⁹ The words “yattaqoo” and “yattaqoona” are identical in meaning from an English language stand point! In Arabic they are also identical in meaning except grammatically they are different inflections!

¹⁵⁴⁰ The word “tharr,” = “let alone, forsake” has no English equivalent per se, so we transliterate!

¹⁵⁴¹ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

imperiled by what earned they^z for them (*is*) a drink of *hameemen*¹⁵⁴² (*maximally heated/cooled water*) and a painful torment by what they^z were disbelieving.

شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ ﴿٦﴾

71. Let-say [*you*^s]: do we invoke of lesser than Allah what neither benefits us nor harms us; and *noraddo* (*to be forthwith-retained [we]*) over our heels¹⁵⁴³ after *edh* (*when*) Allah aright-guided us; like whom^x [*he*] the Satans *istahwat*¹⁵⁴⁴ (*affirmably-lured*)^w him in the land^w perplexed [*he*]; for him companions, they^z summon him to the aright-guidance: *e'tena* (*let-[you^s] come to/approach us*); let-say [*you*^s] verily Allah's aright-guidance^x it^x (*is*) the aright-guidance^x; and we (*had been*) commanded to *nuslima* (*we: submit, consign to Islam*) for the worlds' Lord.

قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَىٰ الْهُدَىٰ امْتَنَّا قُلْ إِن هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأَمْرًا لِّنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧﴾

72. And that *aqemo*¹⁵⁴⁵ (*let-you^z up/ sustain the prescribed obligations of*) the Prayer^w and *ettaqo* (*let you^z reverentially guard against the displeasure of*) Him and He (*is*) Whom to Him (*shall be*) thronged you^z.

وَأَن أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٨﴾

73. And He Who created the Heavens^w and the Earth^w by the right^x; and day [*He*] says: let-be [*you*^s] so [*it*^x] is; his say^x (*is*) the right^x; and for Him (*is*) the proprietorship; day (*being/to be*) blown in the horn Knower^x (*of*) the invisible and the visible and He (*is*) The *Hakeemo*¹⁵⁴⁶ (*infinite hekмата*¹⁵⁴⁷ Possessor) The Proficient.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ عَنِلِمَ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٩﴾

74. And *edh* (*when*) said *Ebraheemo* (*Abraham*) to his father *Aazar*¹⁵⁴⁸: *atattakethbo*¹⁵⁴⁹ (*do [you^s] take and presume*) idols

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَارِزُ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَىٰكَ

¹⁵⁴² The word “hameem”=“حَمِيمٌ” has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word “hameem”=“حَمِيمٌ” has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*! See اللسان!

¹⁵⁴³ This is another Arabic tongue expression: “return to our heels” means *returned to where we came from*!

¹⁵⁴⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

¹⁵⁴⁵ That is you^z up/sustain/maintain all the rituals necessary!!

¹⁵⁴⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

¹⁵⁴⁷ See the *Lexicon* attached to this *Translation* for “hekma”

¹⁵⁴⁸ Qur'an commentators are variants about the word “Aazar,” as a *name* for an “idol” or a *surname* for Abraham's father, or an “errorist,” plus other explanation! However, by “Arabic (linguistic) Rules,” the *grand father* and the *brother of the begetter-father* are all referred to as “father” on calling or referring to them; so *whenever such “father” is intended by his personal name then the real (“begetter”) father is not the one intended*, but when the father's name is *not* mentioned, as it is taken for granted, the “begetter-father” is what is intended! Also, and Allah knows best, no *paternal* lineage of Prophet Mohammad (SAWS) is *linkable* to be non-Muslim!

aalehatan (as deities); verily I see you^g and your^t people in a misguidance^x manifest.

وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٥﴾

75. And like *tha'leka (that-afar-it/that)* [We] show *Ebrabeema (Abraham)* the Heavens^w and the Earth's^w *malakoota*¹⁵⁵⁰ (*enormous and permanent ownership/proprietorship*) and to be [he] of the *moqeneena (certitude possessors)*.

وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٦٥﴾

76. So *lamma (when/whence)* *janna (darkened and covered/shadowed/intensified its darkness)* over him the night [he] saw a star¹⁵⁵¹; said [he]: this (is) my lord^x; then when [it^x] faded said [he]: [I] love not the faders.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٦٦﴾

77. Then *lamma (when/whence)* [he] saw the moon^x *ba'zegagan (initially-rising)* said [he]: this (is) my lord^x; then *lamma [it^x]* faded said [he]: indeed *en (if)* not aright-guides me my Lord surely assuredly¹⁵⁵² be [I] of the people the strayers.

فَلَمَّا رَأَىٰ الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْسَ لِي بِهِدْيٍ رَبِّي لَا أَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٦٧﴾

78. Then *lamma (when/whence)* [he] saw the sun^w *ba'zegagan*¹⁵⁵³ (*initially-rising*) [he] said: this is my lord^x this (is) bigger; then *lamma* faded-she^y said [he]: O, my people verily I am a disclaimant/absolver¹⁵⁵⁴ (*of myself*) of what you^z partner (*deities with Allah*).

فَلَمَّا رَأَىٰ الشَّمْسَ بَازِعَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمُنِي بِرَبِّهِ مِمَّا تُشْرِكُونَ ﴿٦٨﴾

79. Verily I directed my face for Whom *fattara ([He] had innately-perfectly-originated)* the Heavens^w and the Earth^w *haneefan*¹⁵⁵⁵ (*soundly leaning [he] (I am)* and not I am of the *musbrekeena (he-they who partner deities with Allah / he-polytheists)*).

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٦٩﴾

80. And mutually¹⁵⁵⁶ argued (*with*) him his people; said [he]: do mutually you^z argue assuredly (*with*) me in Allah and *qad (already and affirmatively)* [He] aright-guided me; and I fear/know¹⁵⁵⁷ not what you^z partner

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْجِّجُونِي فِي اللَّهِ وَقَدْ هَدَّنِي وَلَا أَخَافُ

¹⁵⁴⁹ The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَلَ” for “الْإِتَّخَذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is *always* taking and making and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

¹⁵⁵⁰ The word “ملكوت” = “الملك مع العظمة و الديمومة”, i.e. the enormous and permanent proprietorship!

¹⁵⁵¹ The word “كوكب” from a linguistic point of view means: *star*! Although in modern times “كوكب” = *planet*!

¹⁵⁵² The “ل” in “أَكُونَنَّ” is a *juratory* “ل” = “ال القسم” amounting to = “التأكيد”, i.e. *affirmation*, expressed here by “*assuredly*”!

¹⁵⁵³ Unlike English, the “sun” in Arabic is a *feminine*! Also there is “بَزُوغ” = *initially-rising* and “شُرُوق” = *sunrise*!

¹⁵⁵⁴ That is a repudiator!

¹⁵⁵⁵ The word “حَنِيفًا” = “مِيلًا” in this *Ayah* is a *predicate construct* (for *كان*), hence “*incliner/soundly leaning [he]*”. See إعراب القرآن، لمحمود صافي! The “*inclining/leaning*” is to the sound religion or faith of Ibraheem's (*Abraham's*); as he inclined/leaned away from his people's faith which was based on *multiple idols'* worships!

¹⁵⁵⁶ The word “*mutually*” is used here to indicate mutuality for “*disputed*” which is so in Arabic!

¹⁵⁵⁷ Linguistically the word “خَفْتُ” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

(other deities) by Him, except if my Lord wills a thing; expanded¹⁵⁵⁸ my Lord every-thing omnisciently; do then not you^z reminisce.

مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ
رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ
شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ



81. And how [I] fear/know¹⁵⁵⁹ what partnered you^c (deities with Allah) while you^z fear not that you^z partnered by Allah what not *younazzel* ([He] repetitively descended) by it^x on you^z an authority; so which (of) both the teams (is) righter¹⁵⁶⁰ by the security *en(if)* you^c were (to) know.

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ
وَلَا تَخَافُونَ أَنْتُمْ أَشْرَكْتُمْ
بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ عَلَيْكُمْ
سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ
بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ



82. Who^r they^z believed and not added they^z their belief by *dhulmen* (polytheism/injustice) those for them (is) the security and they (are) *muhtadoona*¹⁵⁶¹ (they who found and accepted the aright-guidance).

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا
إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ
الْأَمْنُ وَهُمْ مُهْتَدُونَ

83. And *telka*^w (she-that-afar-it^w/those^w) (is) Our argument^w *aa'tayna* (We accorded/allotted) it^w *Ebraheema* (Abraham) over his people; [We] raise the ranks^w of whom^p [We] will; verily your^t Lord (is) *Hakeemon*¹⁵⁶² (infinite *hekma*)¹⁵⁶³ Possessor Omniscient.

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ
عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ
نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ



84. And We granted for him *Es'haqa* (Isaac), and *Ya'aqooba* (Jacob) each We aright-guided and *Noahan* (Noah) We aright-guided of before; and of his progeny¹⁵⁶⁴ *Dawooda* (David), and *Sulaymana* (Solomon) and *Ayyuba* (Job), and *Yousifa* (Joseph) and *Mosa* (Moses) and *Haroona* (Aaron) and like *tha'leka* (that-afar-it/that) [We] requite

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا
مِّن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ
وَسُلَيْمَنَ وَيُوسُفَ وَمُوسَىٰ
وَهَارُونَ وَكَذَٰلِكَ

¹⁵⁵⁸ The word “وَسِعَ” = “Expanded” means *is already broadened* to contain/include/comprehend!

¹⁵⁵⁹ See footnote 1557 above regarding *fear/know*!

¹⁵⁶⁰ The word “*righter*” is a *comparative adjective* of “right,” see *Merriam Webster’s Dictionary*! And “أَحَقُّ” = “*righter*” as an *adjective comparative*!

¹⁵⁶¹ See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*”/“*muhtadeen*!”

¹⁵⁶² See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيمة”

¹⁵⁶³ See the *Lexicon* attached to this *Translation* for “*hekma*!”

¹⁵⁶⁴ The word “*ذرية*” linguistically has *double* meaning: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

the benefactors.

فَجَزَى الْمُحْسِنِينَ ﴿٦٥﴾

85. And Zachariya (Zacharias) and Yahya (John) and Esa (Jesus) and Elyasa (Elai) each of the *ssa'leheena* (righteous-people).

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٦٥﴾

86. And Ismaela (Ishmael) and Alyasa'a (Elisha) and Younisa (Jonah) and Lootta (Lot) and each We preferred-/favored over the worlds.

وَأِسْمَاعِيلَ وَإِلْيَسَ وَيُونسَ وَلُوطًا كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٦٦﴾

87. And of their fathers and their progenies and their brothers and *ejtabahum*¹⁵⁶⁵ (favorably and directly selected them) We and aright-guided them We to *Sseratten* (road/way) straight.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٧﴾

88. *Tha'leka* (that-afar-it/that) (is) Allah's aright-guidance^x aright-guides [He] by it^x whom^p [He] wills of His *eba'de* (worshippers/ submitters/ slaves); and had they^z partnered (deities with Allah) surely (would have) miscarried a'n (regarding) them what they^c were working.

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبَطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٦٨﴾

89. Those, whom^t *aa'tayna* (We accorded/given) them the book and the rule, and prophethood^w so *en* (if) disbelieve by it^w these then *qad* (already and affirmatively) We entrusted by it^w a people not by it^w surely (are) disbelievers they^z.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هُنَّ لِآءٍ فَفَدَّ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٦٩﴾

90. Those whom^t aright-guided Allah so by their aright-guidance let-pattern [*you*^s]; let-say [*you*^s]: [I] ask not on it^x remuneration *en* (not) it^x (is) except a reminiscence^w/remembrance^{w1566} for the worlds.

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْنَاهُمْ أَقْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٧٠﴾

91. And not they^z appraised Allah His right appraisalment *edh* (when) said they^z: not Allah descended on a human of a thing; let-say [*you*^s]: who^a descended the book^x which^x came by it^x *Mosa* (Moses) an illumination and an aright-guidance for the mankind; you^z make it^x papers^w you^z disclose/flash it^w and you^z conceal much; and (had

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا

¹⁵⁶⁵ The Arabic word “اجتبی” = “favorably and directly selected,” meaning a direct *singling out in preference*.

¹⁵⁶⁶ See footnote 1516 above regarding reminiscence = “انکری”

been) taught you^c what knew not you^z and neither yourⁿ fathers; let-say [you^s]: Allah; afterwards *tharr*¹⁵⁶⁷ (you^s: let-alone, forsake) them in their wading¹⁵⁶⁸ playing.

وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا
ءَابَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي
خَوْضِهِمْ يَلْعَبُونَ ﴿٦﴾

92. And this (is) a Book^x We descended it^x blessed, *musaddeqo*¹⁵⁶⁹ (accepter as credible) (of that) which^x (is) between its^x hands,^{w1570} and to [you^s] warn the villages^{w1571} mother and whomever (are) around it^w; and who^r they^z believe by the Hereafter^w they^z believe by it^x; and they (are) on their Prayer they^z keep-up¹⁵⁷².

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ
مُصَدِّقٌ لِلَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ
الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ
وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٦﴾

93. And who^a (is) wronger¹⁵⁷³ than who^p *iftra* ([he] crafted a lie for fraudulent end) on Allah an untruth or said [he]: (had been) revealed to me while (had been) not revealed¹⁵⁷⁴ to him a thing; and who^p [he] said: [I] shall descend like what Allah descended; and if¹⁵⁷⁵ [you^s] see *edh* (when) the *dha'lemonoona*¹⁵⁷⁶ (injustice-doers) in [the] death's abysses^{w1577} and the angels (are) *ba'setto*^{w1578} (outstretching/ spreading they^c) their hands: let-egress you^z yourⁿ selves^w today (to be) requited you^z the humiliation torment by what you^z were saying on Allah other than the right; and you^c were *a'n* (regarding) His *Aya'te*^w (miracles/ sings/ proofs- / Qur'an) *testakberona*¹⁵⁷⁹ (you^z affirm prideful haughtiness).

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ
إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ
مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ
الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ
تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

¹⁵⁶⁷ See the *Lexicon* attached to this *Translation* regarding “*tharr*!”

¹⁵⁶⁸ The word “*wading*” meaning *plunged into discussing a topic without knowledge or recklessly!*

¹⁵⁶⁹ The word “*musaddeqon*” is more than an “*affirmer*,” as “*affirmer* is for *affirmation* or *confirmation*!”

¹⁵⁷⁰ “*Between its hands*,” means *before it*.

¹⁵⁷¹ “*Mother of all villages*” means Makkah.

¹⁵⁷² The word “*يحافظون*” is rooted in “*حفظ*” = “*kept-up*” not just “*kept*, or *maintained*,” or even “*guarded*!” *Merriam Webster's Dictionary* puts it: “*to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports**!” (*Emphasis is added*)!

¹⁵⁷³ See the *Lexicon* attached to this *Translation* for “*ظالم*” = “*فاعل الظلم*” = “*injustice-doer*” and “*أظلم*” = “*wronger*!”

¹⁵⁷⁴ See footnote 1440 above regarding *reveal*!

¹⁵⁷⁵ See the *Lexicon* attached to this *Translation* regarding “*لو*”

¹⁵⁷⁶ The “*ظالمون*” = “*the injustice-doer*,” as “*الظلم*” = “*injustice*!”

¹⁵⁷⁷ The word “*غمرات*” has several meanings, among them: *abysses*, or *troubles and overwhelming agonies* of death! This great *Ayah* urges *quick quitting* or *hastily leaving* them in their “*غمرات*” until such a time, *when Allah will place on them what they deserve*!

¹⁵⁷⁸ That is the angels are “*stretching their hand with torture or its means*!”

¹⁵⁷⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!!



94. And *laqad* (verily, already and affirmatively) came you^c (to) us individually¹⁵⁸⁰ like when We created you^b first once^w (time^w); and you^c left what *khanwalna* (We fostered/ nurtured) you^b beyond¹⁵⁸¹ yourⁿ backs; and [We] see not with you^z yourⁿ intercessors whom^r you^c claimed that they (are) in you^z partners (deities besides Allah); *laqad* (verily, already and affirmatively) *taqatta'a* (iteratively severed)¹⁵⁸² among you^b and strayed a'n (off) you^b what you^c were claiming.

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكُم مَّا خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

95. Verily Allah (is) the grains' Cleaver and the date-stones' (too); you *kbrejo* ([He] emerges/ produces) the *hayya* (living/ alive) from the *mayye'te* (eventually dying/ dead), and *mokbrejo* (producer [He]) the *mayye'te* from the *hayya*; *tha'lekum* (he-afar-collective-you/ that) Allah, so wherefrom *to'afakona*¹⁵⁸³ (you^z to be off-right dissuaded/ you^z speciously concoct).

﴿٩٥﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾

96. The mornings¹⁵⁸⁴ Cleaver, and made [He] the night a repose and the sun^w and the moon^x *husbanan* (for a precise-reckoning);¹⁵⁸⁵ *tha'leka* (that-afar-it/ that) (is the) fating (of) The Mighty The Omniscient.

﴿٩٦﴾ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

97. And He Who made for you^b the stars^w to *tahtado* (you^z find and accept the aright-guidance) by it^w in the [desert's]¹⁵⁸⁶ (land's) and the sea's darknesses^w; *qad* (already and

﴿٩٧﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ

¹⁵⁸⁰ The word “فُرَادَى” means individually, i.e. one by one or singly and distinctly!

¹⁵⁸¹ The word “وراء” means: (1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة.” (2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” (3) ولد الولد. So, here *beyond* (not behind/back/rear)! So *beyond* in its sense of *above reach of knowledge or experience*!

¹⁵⁸² The word “تقطع” is not synonymous with “إقطع”. As “تقطع” means *severed from a multiple aspects*! In other words, *all the various relationships* that they maintained with their idle deities are *all now severed*.

¹⁵⁸³ The word “تؤفكون” means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*!

¹⁵⁸⁴ The Arabic word “الإصباح” is the plural for “صباح”, meaning the *first part of the day by the Arabic* (or Islamic) *reckoning*, i.e. *right after daybreak, not after midnight* of the previous day, as in “Western colander!”

¹⁵⁸⁵ The word “حسبان” is very significant here, but for *lack of a better word* we say, in this context, *precise-reckoning*! But “حسبان” is the plural of “حساب” = mathematics, but it is also the *infinitive* noun of the “حساب”, which is in itself an *infinitive* noun! In Arabic when *two words are equivalent* in meaning, the one with *more letters* to its construct *carries more meaning* than its synonym! In this case “حسبان” has one letter “ن” more! Also, since both “حساب” and “حسبان” are *infinitive* nouns, the “حسبان” would have *more meaning* to it! The *infinitive* noun of any word implies the *ultimate action* of the verb! And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*! Thus in this context, the “حسبان” indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision!

¹⁵⁸⁶ See footnote 1516 above regarding *desert*!

affirmatively) We expounded the *Aya'te*^w (messages/signs/proofs) for a knowing people.

وَالْبَحْرَ قَدْ فَصَّلْنَا الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٤٧﴾

98. And He Who established¹⁵⁸⁷ you^z from one^{v1588} self^w so (*it^w is in a* *mustagarron*¹⁵⁸⁹ (permanent-abode/ultimate realization) and (*it^w is in*) a storage *qad* (already and affirmatively) expounded We the *Aya'te*^w (messages/signs/proofs) for an understanding people.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
فَمُسْتَقَرٍّ وَمُسْتَوْدَعٍ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٤٨﴾

99. And He Who (*had*) descend from the sky^w water^x so *akbrajna* (*We emerged/produced*) by it^x bud/shoot (*of*) every-thing; then *akbrajna* from it^x greenery, *nukbrejo* (*[We] produce*) from it^x grains *mutarakeban*¹⁵⁹⁰ (*conjoinedly atop-riders*); and of the date-palms^w of its^w sheaths bunches (*hanging*) near; and gardens^w of grapes¹⁵⁹¹ and the olives and the pomegranates a look-alike¹⁵⁹² and other than a similar; let-look you^z to its^x *thama're*^x (*trees/plant/crops/fruits*)^x *edba* (*when/then*) it^x *athmara* (*had fruited/cropped*) and its^x *ya'nae*¹⁵⁹³ (*ripeness/yield*); verily in *thalekum* (*he-afar-collective-you/that*) surely (*are*) *Aya'te*^w (*miracles/signs/proofs*) for a believing people.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا نَخْرُجُ مِنْهُ
حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن
طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ
أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ
مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى
ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي
ذَٰلِكُمْ لَايَآتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٤٩﴾

100. And they^z made for Allah partners (*of*) the Jinn, while [*He*] created them; and *kharago*¹⁵⁹⁴ (*they thoughtlessly feigned*) for Him sons and daughters by other than knowledge; *subhana*¹⁵⁹⁵ (*Allah is hallowedly and marvelously deemed*

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ

¹⁵⁸⁷ The Arabic word used here is “أَنْشَأَ”، rooted in “أَنْشَأَ”، which means *established* that is found or set up some thing from some thing else, or developed something *new* from some existent thing!

¹⁵⁸⁸ The “self^w” in Arabic is a *feminine* and so the *qualifying reference to it must be feminized*, hence: “*she-one!*”

¹⁵⁸⁹ Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently!*

¹⁵⁹⁰ That is each rides atop the other!

¹⁵⁹¹ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم”, *never ever* the mention of the “*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes!*” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم”, because surely “الكرم” *is the Muslim!* And in another narration: verily only that “الكرم” *is the heart of the believer!* See نزهة المتقين؛ شرح رياض الصالحين، إمامي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض.

¹⁵⁹² The reader should bear in mind that the word “مُشْتَبِهًا” although *linguistically* means *inscrutable, perplexing, or difficult to discern the difference between some thing and a similar another*, yet it is a fact *unanimously agreed* to by all Qura'n commentators that The Qur'an *explains itself by itself!* Therefore, whatever seems or is *unclear* to be taken and understood in light of that which is *its similar* but *clear!* In this great *Ayah*, the word “مُشْتَبِهًا” *linguistically* imparts the aforementioned meanings, but the idea of “*gardens of date-palms, and olives and pomegranates* are *clearly* stated in *Ayah* 141 of this *Surah* (*Surah* 6:141)! And this great *Ayah* with respect to these fruits “*looking alike*” it says: “*look-alike and other than look-alike!*” So, “مُشْتَبِهًا” should be taken in the context of this clear *Ayah!* That is why the *translation rendered above is as shown!*

¹⁵⁹³ The word “يَنْعِهِ” in “يَنْعِهِ” has *dual and supportive* meanings: (1) *ripeness*, (2) *yield!* Both could apply!

¹⁵⁹⁴ The word “خَرَقُوا” in “خَرَقُوا” has *several* meanings, among them: *thoughtlessly feigned or fabricated!* See البصائر!

¹⁵⁹⁵ The word “*subhanabo*”= “سُبْحَانَهُ” has *no* English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*bo*”= “*Him!*” Wherever the word “*subhana*,” or its *associates/inflections* (such as “سُبْحَانَ” or

transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and ta'aala (ever elevated [He]) a'n(regarding) what they^z describe¹⁵⁹⁶ (feign).

عَلِمَ سُبْحَتَهُ وَتَعَلَّى عَمَّا
يَصِفُونَ ﴿١٠١﴾

101. The Heavens'^w and the Earth's^w Ba'dee'ao¹⁵⁹⁷ (Perfect-Originator) wherefrom¹⁵⁹⁸ (to) be for Him a child, and not was for Him a she-consort; and [He] created every-thing; and He (is) by every-thing Omniscient.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَلَمْ
يَكُنْ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ
صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٢﴾

102. Tha'lekum^x (be-afar-collective-you/that)^x Allah yourⁿ Lord; no an *elaha* (a deity) except Him; Creator (of) every-thing; so let-worship Him you^z; and He (is) over every thing a Custodian.

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا
هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾

103. Not comprehend Him the *abssa'ro* (insights/ discernments) possessors and He comprehends the *abssa'ra* (= *abssa'ro*), while He (is) The Lateefo¹⁵⁹⁹ (fine/ subtle/ gentle/ protector) The Proficient.

لَا تَدْرِكُهُ الْبَصَرُ وَهُوَ
يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ ﴿١٠٤﴾

104. Qad (already and affirmatively) came (to) you^b persuader-evidences^{w1600} from yourⁿ Lord; so whoever [he] discerned, so for himself^w and whoever [he] blinded (his self) then over it^w; and not on you^b I am surely *hafeedhen*¹⁶⁰¹ (iterative keeper-up).

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ
فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ
فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠٥﴾

“سُبْحَانَكَ” occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him)!

¹⁵⁹⁶ The word “يصفون” rooted in “وصف” In the Arabic tongue expression “يصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the untruth” (S16: 62)!

¹⁵⁹⁷ The word “بديع” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See الهادي

¹⁵⁹⁸ The word “ألى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

¹⁵⁹⁹ The word “لطيف” = “رفيق” in “اللطيف” in concrete (material) terms it means: fine and in abstract terms, it means: subtle or gentle or both! See البصائر! “اللطيف” is one Allah’s most beautiful attributive names, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

¹⁶⁰⁰ The word used is: “بصائر” plural for the singular “بصيرة” =persuader-evidence!

¹⁶⁰¹ The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!



105. And like *tha'leka* (*that-afar-it/that*) [We] variegate the *Aya'te*^w (messages) and to say they^z: you^g studied;¹⁶⁰² and to manifest it^x [We] for a knowing people.

وَكَذَلِكَ نَصْرِفُ الْأَيَّاتِ
وَلِيَقُولُوا دَرَسْتَ وَلَنُبَيِّنَنَّ لِقَوْمٍ
يَعْلَمُونَ ﴿١٠٥﴾

106. *Ettabe'a* (*let-closely follow* [you^s]) what (*had been*) revealed¹⁶⁰³ to you^g from your^t Lord; no an *elaha* (*a deity*) except Him; and let-shun *a'n*(off) [you^s] the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*).

اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ
لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ
الْمُشْرِكِينَ ﴿١٠٦﴾

107. And had Allah willed not partnered they^z (*deities with Allah*); and not We made you^g over them *hafeedhan*¹⁶⁰⁴ (*iterative keeper-up*) and not over them you^g (*are*) surely a custodian.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا
جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

108. And let-not revile you^z who^t they^z invoke of lesser than Allah then they^z (*would*) revile Allah aggressively by other than knowledge; like *tha'leka* (*that-afar-it/that*) We adorned for every *Ummaten*^w (*people/community*)^w their works; afterwards to their Lord (*is*) their return then *younabbe'o* ([He] *inform by piece-of-significant-and-availing-news*) them by what they^z were working.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ
دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ
عِلْمٍ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ
عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

109. And *aqsamo* (*they^z oathed*) by Allah *jahda* (*utmost/-ultimate*) their *ayma'ne* (*oaths*) indeed *en* (*if*) came^w (*to*) them an *Aya'ton*^w (*message/sign*) surely assuredly¹⁶⁰⁵ (*would*) believe they^z by it^w; let-say [you^s]: verily only the *Aya'te*^w (*messages-/signs*) (*are*) *enda* (*by munificence of/ by Rule of*) Allah; and what (*makes*) you^z perceive surely it^w if (*the Aya'te*^w) came^{w1606} they^z believe not¹⁶⁰⁷.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ
جَاءَتْهُمْ آيَةٌ لِّيُؤْمِنُوا بِهَا قُلْ
إِنَّمَا الْأَيَّاتُ عِنْدَ اللَّهِ وَمَا
يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا
يُؤْمِنُونَ ﴿١٠٩﴾

110. And *noqallebo* ([We] *recurrently transpose*)¹⁶⁰⁸ their *afedata* (*keen-preoccupation of the hearts*)¹⁶⁰⁹ and their *abssa'ra*

وَنَقْلِبَ أَفْعِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا

¹⁶⁰² They accused the messenger (SAWS) that he was *taught* by some Jews or Christians!

¹⁶⁰³ See footnote 1440 above regarding *reveal*!

¹⁶⁰⁴ The word “حَفِظَ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

¹⁶⁰⁵ The “ل” in “لِيُؤْمِنُوا” is a *juratory* “ل” = “القسم” amounting to = “التأكيد,” i.e. *affirmation, expressed* here by “*assuredly*!”

¹⁶⁰⁶ This “*it*” for “*أَنَّهَا*,” i.e. the *fact, or reality*!

¹⁶⁰⁷ This last sentence of this great *Ayah* is an *informative interrogative* construct, i.e. *informing in inquiry* format! That is, Allah is *asking* and *informing* the “*believer*,” not the *unbelievers*, how do they know that if such an *Ayah* were to come they will *not* believe in it? Hence, saying “يُؤْمِنُونَ” not “لَيُؤْمِنُونَ”

¹⁶⁰⁸ The word “نَقْلِبَ” is the intensive form of “قَلَبَ,” thus, their heart and sight are transposed *time and again* in the affair, like they did before and failed to believe, so this time too.

¹⁶⁰⁹ The Arabic word “الْأَفْعِدَةُ” is plural of “فَوَادَ” = *keen-preoccupation of the heart*!

(*insights/discernments*) like what not they^z believed by it^x first once^w (*time^w*) and *natharo*¹⁶¹⁰ ([*We*] *let-alone/forsake-/desert*) them in their excessiveness addling they^z.

لَمْ يُؤْمِنُوا بِهِ أَوْلَٰى مَرَّةٍ وَنَذَرَهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٦١﴾

111. And had surely We *naẓẓal'na* (*We iteratively descended*) to them the angels and spoke (*to*) them the dead and We thronged over them everything, openly/overtly not they^z were to believe except if Allah wills; [and,] but most (*of*) them *yajhaloona*¹⁶¹¹ (*they act ignorantly or incorrectly*).

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ
الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا
كَانُوا لَيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ
وَلٰكِن أَكْثَرُهُمْ سٰٓجِدُونَ ﴿٦٢﴾

112. And like *tha'leka* (*that-afar-it/that*) We made for each prophet a foe¹⁶¹² the humankind's and the Jinn's Satans [reveal]¹⁶¹³ some (*of*) them to some a gilded¹⁶¹⁴ (*of*) the say^x deceptively; and if willed your^t Lord not did it^x they^z; so *tharrhom*¹⁶¹⁵ (*let-alone/forsake [you^s] them*) and what *yafatarona* (*they^z craft a lie for fraudulent end*).

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
شَٰطِطِينَ الْإِنسِ وَالْجِنَّ يُوحِي
بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿٦٣﴾

113. And to *tassgha* (*fondlingly incline*) to it^x *af'edato* (*keen-preoccupation of the hearts*) (*of*) whom^r they^z believe not by the Here-after^w; and to delight it^x they^z and to commit they^z whatever they (*are*) committing.

وَلَتَصْنَعِيَ إِلَيْهِ أَفْعَدَةُ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرْضَوهُ
وَلَيُفْتَرُوا مَا هُمْ مُفْتَرُونَ ﴿٦٤﴾

114. Do then other than Allah *abtaghey*¹⁶¹⁶ ([*I earnestly-quest*) a referee; while He Who descended to you^z The Book *mufassalan*¹⁶¹⁷ (*it^x being expounded*); and whom^r *aa'taynahom* (*We accorded/given them*) the book^x they^z know that it^x (*is*) surely *munaẓẓalon*¹⁶¹⁸ (*that which had been descended*) from your^t Lord by the right, so

أَفْعَمَ اللَّهُ أَعْتَنَىٰ حَكَمًا وَهُوَ
الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ
مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّنْ
رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ

¹⁶¹⁰ The word “*tharr*,” in “*نذرهم*” = “*let-[you^s] alone/forsake/desert*” has no English equivalent *per se*, so we transliterate and parenthetically explain!

¹⁶¹¹ The word “*يجهلون*”=“*tajhaloon*” is rooted in “*جهل*” meaning: (1) was ignorant of, (2) *believed in some thing contrary to reality*, (3) *did some thing not correct*!

¹⁶¹² The word “*عدو*,” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see *الهادي واللسان*!

¹⁶¹³ See footnote 1440 regarding *reveal*!

¹⁶¹⁴ The word “*زخرف*” means *gilded* or “*seemingly attractive*”!

¹⁶¹⁵ See footnote 1549 above regarding *tharr*!

¹⁶¹⁶ The word “*أبتغى*”=“*طلب حثيثا*” meaning: *earnestly quested*!

¹⁶¹⁷ The word “*mufassala*” = “*مفصلا*” is *singular, masculine, objective noun*, meaning *that which is made expounded*!

¹⁶¹⁸ The word “*munaẓẓalon*” is *singular, masculine, objective noun*, meaning: *that which had been descended*!

assuredly let-not be [you^s] of the dubitantes.

الْمُتَمَتِّنَ ﴿١١٥﴾

115. And concluded^w your^t Lord's word^w truthfully and justly no substituter for His words^w and He (is) The Sameeo¹⁶¹⁹ (The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer) The Omniscient.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And en(if)[you^s]obey most(of) whom^p (are) in the Earth^w they^z mislead you^s a'n (regarding) Allah's path; en (not) yatta'beona (closely-follow they^z) except the presumption, and not they except conjecturing.

وَأَن تَطِعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا تَخْرُصُونَ ﴿١١٦﴾

117. Verily your^t Lord He (is) knowinger (of) whom^p [he] strays a'n(off) His path, and He (is) knowinger by the muhtadeena¹⁶²⁰ (they who found and accepted the aright-guidance).

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

118. So let eat you^z of what (had been) mentioned Allah's name on it,^x en (if/since) you^c were by His Aya'te^w (messages) believers.

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119. And what (is) for you^b that not you^z eat of what (had been) mentioned Allah's name on it^x; and qad (already and affirmatively) [He] expounded for you^b what [He] forbad on you^b except what you^z (had been) forced to it^x; and verily many surely mislead they^z by their ahwa¹⁶²¹ (tendentious likings) by other than knowledge; verily your^t Lord He (is) knowinger by the aggressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۚ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

120. And tharo (let-you^x forsake/leave-off) overt (of) the sin^x and its^x covert; verily who^t they^z earn the sin they^z shall (be) requited by what they^z were committing.

وَذَرُوا ظَهَرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

121. And let-not eat you^z of what not (had been) mentioned Allah's name on it^x; and verily it^x (is) surely a fesqon¹⁶²² (a rebellion vis-à-vis Allah's command); and verily the Satans surely [reveal]¹⁶²³ to their an'leya'e¹⁶²⁴ (guardians-

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ اسْمُ اللَّهِ عَلَيْهِ ۚ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ

¹⁶¹⁹ See the Lexicon attached to this Translation for this multi-meaning word = “المُسمِع”

¹⁶²⁰ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen!”

¹⁶²¹ The word “هوى” is singular of “أهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. The Qur'an and Hadeeth.

¹⁶²² See the Lexicon attached to this Translation for an elaboration on this rather important word!

¹⁶²³ See footnote 1430 above regarding reveal!

/allies) to dispute you^z they^z; and *en*(if) you^c obeyed them, certainly you^b (are) surely *mushrekoona* (be-they who partner deities with Allah/ be-polytheists).

أُولَئِكَ لِيُجَدِّلُواكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَشُرَكَوْنَ ﴿٦١﴾

122. Is [and] who^p [he] [was] dead then We quickened him and We made for him an illumination^x [he] walks by it^x in the mankind, like whom^p his parable^x/example^x (is) in the darknesses^w not surely [he] (is) egressing from it^w; like *tha'leka* (that-afar-it/that) (had been) adorned for the disbelievers what they^z were working.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

123. And like *tha'leka* (that-afar-it/that) We made in every village^w its^w bigs criminals to machinate they^z in it^w; and not they^z machinate except by their selves^w and not they^z perceive.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿٦٣﴾

124. And if came^w(to) them an *Aya'ton*^w (message/prophethood) said they^z: never [we] believe until [we] (are) given like what (had been) given Allah's messengers; Allah (is) knowinger whence [He] make/emplaces His message; will betide whom^r *ajramno*¹⁶²⁵ (be-they who had committed crime) cringe *enda* (by rule of) Allah and a severe torment by what they^z were machining.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ إِنَّ اللَّهَ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سِيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿٦٤﴾

125. So whomever Allah wants to aright-guide *yashrah* ([He] delightedly opens) his chest for Islam; and whomever [He] wants to mislead him [He] makes his chest narrow constraint¹⁶²⁶ as if only *yassa'ado* (to distressingly gradually-ascends[he])¹⁶²⁷ in the sky^w; like *tha'leka* (that-afar-it/that) makes Allah the *rejsa*^x (filth/anathema)^x over whom^r not believe they^z.

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿٦٥﴾

126. And this (is) *Sseratto* (road/way) (of) your Lord straight, *qad* (already and affirmatively) expounded We the *Aya'te*^w (messages/signs/proofs) for a people *yadhdhakkaron*

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ

¹⁶²⁴ The word "أولياء" could also mean: friends, protectors!

¹⁶²⁵ The word "أجرموا" is made up of two parts: (1) "أجرم" and (2) the "موا" = the absentees masculine speakers' pronoun for a plural. However, part (1) "أجرموا" is a past tense for which there is no English correspondent verb! So, the closest approximation to that is: "crime committed," which slightly different then the original text!

¹⁶²⁶ The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج," that is there is practically nothing narrower than that space between the two sheets of paper! Also, "حرج" could mean "sin!"

¹⁶²⁷ The word "اصعد" is unlike "صعد" as "اصعد" means "صعد بجهد متعب متالي" See "اللسان!"

(*repetitively-reminisce they^z*).

127. For them the Peace's home^{w1628} *enda* (by munificence of/ by Rule of) their Lord, and He (is) their *Wa'leyo* (Guardian-/Ally) by what they^z were working.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُمْ
وَلِيَّهُمْ بِمَا كَانُوا يَعْمَلُونَ

128. And day [He] throngs them together, O, the Jinn community *qad* (already and affirmatively) *istakthartom*¹⁶²⁹ (affirmably waxed you^z) of the humankind; and said their *aw'leya*¹⁶³⁰ (guardians/allies) of the humankind: O, our Lord, *istamta'a*¹⁶³¹ (had lengthily affirmably enjoyed the transitory worldly delights) some of us by some and we reached our *ajala*¹⁶³² (term-limit), which^x *ajjalta* ([You^g] term-limited) for us; said [He]: the Hell^w (is) yourⁿ *mathwa*^{*} (obligatory: long-term/semi-permanent-abode) immortals (you all are) in it^w, except whatever¹⁶³³ Allah wills; verily your^t Lord (is) *Hakeemon*¹⁶³⁴ (infinite *hekma*¹⁶³⁵ Effector), Omniscient.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَمْعَشِرُ
الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ
وَقَالَ أَوْلِيَائُهُم مِّنَ الْإِنْسِ رَبَّنَا
اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ
النَّارُ مَثْوًى لَّكُمْ خَالِدِينَ فِيهَا إِلَّا
مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ
عَلِيمٌ

129. And like *tha'leka* (that-afar-it/that) *nowalli* (We: empower/enable) some (of) the *dha'lemeena*¹⁶³⁶ (injustice-doers) (on) some (injustice-doers) by what they^z were earning.

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ
بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

130. O, community (of) the Jinn and the humankind: did not *ya'atee* (appear/come to) you^b messengers of (among) you^b narrating they^z on you^b My *Aya'te*^w (messages) and they^z warn you^b (about) yourⁿ *lega'a* (meeting) this-day; said they^z: we witnessed/testified on our selves^w; and beguiled^w them the life^w (of) the world^w and they^z witnessed/testified on their selves^w that they^z were

يَمْعَشِرُ الْجِنَّ وَالْإِنْسِ أَلَمْ
يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقْضُونَ
عَلَيْكُمْ ءَايَاتِي وَيُنْذِرُونَكُمْ لِقَاءَ
يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى
أَنْفُسِنَا وَغَرَّبْنَاهُمْ حَيَاةَ الدُّنْيَا
وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا

¹⁶²⁸ The expression "Peace's home" is figurative Arabic tongue expression meaning: Paradise!

¹⁶²⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

¹⁶³⁰ The word "أولياء" could also mean: friends, protectors!

¹⁶³¹ The word "استمتع" is "تمتع طويلا" see "الهادي" hence *lengthily* is added to *emphasize this concept*!

¹⁶³² The word "الأجل" means term-limit, see *اللسان*!

*In "اللسان" "ثوى" = هلك; and "مَثْوًى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مَثْوًى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

¹⁶³³ The particle "ما" is "إسم أو أداة شرط" = *conditional noun/particle*; or "ما" = "إسم موصول" = *connective noun* meaning *that which*! See *إعراب القرآن*, *لمحمود صافي* and *أحمد الحلب*!

¹⁶³⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "الحكيم"

¹⁶³⁵ See the *Lexicon* attached to this *Translation* for "*hekma*!"

¹⁶³⁶ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

disbelievers.

كُفْرِينَ ﴿١٣١﴾

131. *Tha'leka (that-afar-it/that) surely not was your^t Lord muh'leka (perishing/causer to perish) the villages^w by dbulmen (polytheism/injustice) while its^w people (are) ghafeloona (they who are unaware).*

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ
الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفِلُونَ ﴿١٣١﴾

132. And for each (are) ranks^w of what they^z worked and your^t Lord (is) not indeed a neglector *amma* (regarding) what they^z work.

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا
رَّبُّكَ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

133. And your^t Lord, The Rich, mercy^w possessor, *en (if)* [He] wills [He] undoes you^b and *yastakhlef* ([He] *affirmably makes vicegerents*) from after you^b whatever¹⁶³⁷ [He] wills; like what [He] constituted you^z of other people's progeny/creation¹⁶³⁸.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ
يُذْهِبْكُمْ وَيَسْتَخْلَفْ مِنْ
بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ
مِنْ ذُرِّيَةِ قَوْمٍ ءَاخِرِينَ ﴿١٣٣﴾

134. Verily what you^z (are being) promised surely (*it^x is*) *aa'ten* (approaching/coming); and not you^c (are) surely enfeeblers.

إِن مَّا تُوْعَدُونَ لَأَتِ وَمَا
أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

135. Let-say [you^s]: O, my people let-work you^z over yourⁿ status, verily I am a worker ([over mine]); so you^z will know for whom^p (*to*) be for him the home's^{w1639} (world's/Hereafter's) consequence^w; verily it^x (*the truth^x*), not prosper the *dba'lemoona*¹⁶⁴⁰ (injustice-doers).

قُلْ يَنْقُومِ أَعْمَلُوا عَلَىٰ
مَكَانَتِكُمْ إِلَىٰ عَامِلٍ فَسَوْفَ
تَعْلَمُونَ مَنْ تَكُونُ لَهُ
عَقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿١٣٥﴾

136. And they^z made for Allah of what *thara'a* ([He] *created/-propagated/manifested*) of the *bartha* (tillage/-cultivation) and the *an'aa'me*^{w1641} (cattle/sheep/goats/and camels)^w a lot then said they^z: this (*is*) for Allah by their claim and this (*is*) for our partners (*their deities*); so what [was] for their partners so [*it^x*] reaches not to Allah and what [was] for Allah so it^x reaches to their partners; fouled what they^z rule.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ
الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا
هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا
لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ
فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ
لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ
سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

¹⁶³⁷ The particle “ما” is “إسم أو أداة شرط” = *conditional noun/particle*; or “ما” = “إسم موصول” = *connective noun* meaning *that which*! See الدر المنصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي

¹⁶³⁸ The word “ذُرِّيَّة” linguistically has double meaning: (1) *creation* or (2) *progeny*! See الهادي Clearly in this context *creation* is what applies!

¹⁶³⁹ See the *Lexicon* attached to this *Translation* for the word “dar” which has several meanings. Among such meanings in *this* context are: (1) *this world* and (2) *the hereafter*.

¹⁶⁴⁰ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!”

¹⁶⁴¹ The word “the an’aa’m” = “الأنعام” or “neam” “تعم” means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “كل ذي خلف وظلف” = *cattle, sheep, goats, and camels*

137. And like *tha'leka* (*that-afar-it/ that*) adorned for a multitude of the *mushrekeena* (*he-they who partner deities with Allah/- he-polytheists*) murder (of) their children their partners to *yurdo*¹⁶⁴² (*cause to: perish/die-out*) them and to addle they^z on them their religion¹⁶⁴³; and if willed Allah not done it^x they^z; so let-leave them [you^s] and what *yaftarona* (*they^z craft a lie for fraudulent end*).

وَكَذَٰلِكَ زَيْنَ لَكثير مِّنَ
الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ
شُرَكَاءُهُمْ لِيُرْذَوْهُمْ وَلِيَلْبِسُوا
عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا
فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

138. And said they^z: this^w (are) *an'aa'mon*^{w1644} (*cattle/sheep/goats/and camels*)^w and *barthon*¹⁶⁴⁵ (*tillage/crops/produce*) (*are*) sacrosanct/taboo not *yatt'amo* ([*he*] *ingests*) it^w except whom^p we will, by their claim; and *an'aa'mon*^w (*had been*) forbidden^w its^w backs and *an'aa'mon*^w they^z mention not over it^w Allah's name, *isteyra'an* (*craftily fabricated lie for fraudulent end*) on Him; [*He*] will requite them by what they^z were *yaftarona* (*they^z craft a lie for fraudulent end*).

وَقَالُوا هَذِهِ أَتَعْبَدُ وَحَرَّثَ
حِجْرًا لَا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءَ
بِزَعْمِهِمْ وَأَتَعْبَدُ حُرْمَتَ ظُهُورِهَا
وَأَتَعْبَدُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ
عَلَيْهَا أَفْتَرَاءً عَلَيْهِ سَيَجْزِيهِمْ
بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

139. And said they^z what (*is*) in the bellies of this^w the *an'aa'me*^{w1646} (*cattle/sheep/goats/and camels*)^w (*are*) purely for our males and (*are*) *muharramon* (*forbidden/illegitimate*) on our spouses; and *en(if)be(it^x)* a carrion then they (*are*) in it^x sharers; requites them [*He*] will, (*for*) their description; verily He (*is*) *Hakeemon*¹⁶⁴⁷ (*infinite bekma*¹⁶⁴⁸ Possessor) Omniscient.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ
إِلَّا تَعْبَرُ خَالِصَةً إِذْ ذُكِّرْنَا
وَعُحِّمَ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ
مِيتَةً فَهُمْ فِيهِ شُرَكَاءُ
سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ
حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

140. *Qad* (*already and affirmatively*) lost who^r they^z killed their children preposterously by other than knowledge and they^z forbad what Allah *razaqa* (*provided/availed*) them *isteyra'an* (*craftily fabricated lie for fraudulent end*) on Allah; *qad* (*already and affirmatively*) strayed they^z and they^z were not *muhtadeena*¹⁶⁴⁹ (*who found and accepted the aright-guidance*).

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ
اللَّهُ أَفْتَرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا
كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

141. And He Who established gardens^w trellised^w and

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ

¹⁶⁴² The word “يُرْدُوهم” means to *die out* them, cause them to cease living completely!

¹⁶⁴³ Presumably the religion of *Ismael* (*Ishmael*), which they had corrupted!

¹⁶⁴⁴ The word “the *an'amo*” = “الأنعام” or “*neam*” “نعم” means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “كل ذي خلف و ظلف” = *cattle, sheep, goats, and camels*!

¹⁶⁴⁵ The word “حرث” has *multiple meanings*; in this context it means *crops* or *produce*! See *الروح المعاني* and *اللسان*!

¹⁶⁴⁶ Ibid.

¹⁶⁴⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم”

¹⁶⁴⁸ See the *Lexicon* attached to this *Translation* for “*bekma*”!

¹⁶⁴⁹ See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*”!

other than trellised^w and the date-palms^w and the *ẓar'aa*^{x1650} (the vegetation after sprouting)^x dissimilar its^x *okola*¹⁶⁵¹ (fruits/morsel/edibles); and the olives and the pomegranates, a look-alike and other than a similar; let-eat you^z of its^x *thama're*^x (trees/plants crops/fruits)^x if [it^x] *athmara* (fruited/cropped) and *aa'to* (let-[you^z] accord/alloy) its^x right¹⁶⁵² (on) day of its^x harvest; and let-not you^z squander; verily He loves not the prodigals/squanderers.

مَعْرُوشَتٍ وَغَيْرِ مَعْرُوشَتٍ
وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ
وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَبِهًا
وغيرِ مُتَشَبِهٍ كُلُوا مِنْ ثَمَرِهِ
إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا
يُحِبُّ الْمُسْرِفِينَ

142. And of the *an'aa'me*^w (cattle/sheep/goats/and camels)^w a burden-carrier^{w1653} and a *farshan*¹⁶⁵⁴ (small *an'aa'me* for consumption); let-eat you^z of what Allah provided you^z, and let-not *tatta'be'o* (closely-follow you^c) the steps of the Satan; verily he (*is*) for you^z a foe¹⁶⁵⁵ manifest.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ
كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ
لَكُمْ عَدُوٌّ مُبِينٌ

143. Eight pairs: of the sheep twain and of the goat twain; let-say [you^s]: did the twain male forbad [He] or the twain females; or (*that*) comprised^w [on it^x] the twain females' wombs; *nabbe'oney* (let inform me you^f by piece-of-significant-and-availing-news) by knowledge, *en* (if) you^c were *ssadeqeena* (always-truth-enforcers).

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ
أُنْثَيْنِ وَمِنْهُنَّ الْمُعْزَاتُ أُنْثَى
الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْثَيَيْنِ أَمَّا
اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ
نُبَوِّئُكُمْ بِمَا لَكُمْ بِهِ صَدَقَاتُ اللَّهِ

144. And of the camels twain and of the cattle^w twain let-say [you^s]: did the twain male forbad [He] or the twain females; or (*that*) comprised^w [on it^x] the twain females' wombs; or you^c were witnesses *edh* (when) enjoined you^b Allah by this; so who^a (*is*) wronger¹⁶⁵⁶ than of whom^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie to mislead [he] the mankind by other than a knowledge;

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ
اثْنَيْنِ قُلْ أَالذَّكَرَيْنِ حَرَّمَ أَمِ
الْأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ الْأُنْثَيَيْنِ أَمْ كُنْتُمْ
شُهَدَاءَ إِذْ وَصَّيْكُمْ اللَّهُ بِهَذَا
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ
كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ

¹⁶⁵⁰ See the *Lexicon* attached to this *Translation* or the *Introduction* for details on this *unique* word!

¹⁶⁵¹ The word “*okol'e*” = “*اكل*” is *singular, masculine, subjective noun* having *several* meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit!

¹⁶⁵² Here “*its right*” means the *Zakah* (the prescribed *Sharey'a* almsgiving) according to a great many commentators; but others maintain that in *addition* to the *Zakah*, this “*right*” means a portion of the harvest to be given as *charity* to the poor who *happen to attend the harvesting*, as was customary before the *Zakah* was decreed.

¹⁶⁵³ The word “*حمولة*” means those animals of the “*an'aam*” that *could carry burdens on their bodies*!

¹⁶⁵⁴ The word “*فرشا*” has *many* meanings, among them as in *this context*, the small *an'aam* for *consumption*!

¹⁶⁵⁵ The word “*عدو*,” in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see *الهادي واللسان*!

¹⁶⁵⁶ See the *Lexicon* attached to this *Translation* for “*ظالم*” = “*فاعل الظلم*” = “*injustice-doer*” and “*أظلم*” = “*wronger*”!

verily Allah aright-guides not the people, the *dha'lemeena*¹⁶⁵⁷ (injustice-doers).

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٦٥٧﴾

145. Let-say [you^s]: [I] find not in what (had been) revealed¹⁶⁵⁸ to me *muharraman* (forbidden/illegitimate) on *tta'emon* (ingestion-taker) *yatt'amo* ([he] ingests/eats) it^x except that [it^x] be a carrion^w or blood *masfohan*¹⁶⁵⁹ (which is being poured forth), or flesh (of) a swine so verily it^x (is) a *rejson*^x (filth/-anathema)^x or a *fesqan*¹⁶⁶⁰ (rebellion vis-à-vis Allah's command) (had been) invoked for other than Allah by it^x; so whoever [he] (had been) forced other than a transgressor and neither an aggressor, then verily your^t Lord (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ
حُرْمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا
أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مُسْفُوحًا أَوْ لَحْمَ خنزير فَإِنَّهُ
رَجَسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ
بِهِ ۖ فَمَنْ أَضْطَرُّ غَيْرَ بَاغٍ وَلَا
عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿٦٥٨﴾

146. And on whom^r *hado*¹⁶⁶¹ (they who had adopted the Jewish "law"/customs/repented) We forbade every claw possessor; and of the cattle^w and the sheep^w We forbade on them their both fats save what bore^w their both backs or the entrails or what (got) mixed by a bone; *tha'leka* (that-afar-it/that) We requited them by their *baghya* (selfish envy/transgression) and verily We surely (are) *ssadeqoona* (always truth enforcers).

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ
ذِي ظُفْرٍ وَرِئَ الْبَقَرِ وَالْغَنَمِ
حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا
حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ
مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَلِكَ جَزَيْنَهُمْ
بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿٦٥٩﴾

147. Then *en* (if) they^z denied you^s then let-say [you^s]: yourⁿ Lord (is) possessor (of) a broad^w/vast^w mercy^w and not (to be averted/forthwith-retained) His *ba'saso*¹⁶⁶² (intense torment) a'n(off) the people, the criminals.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو
رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ
الْقَوْمِ الْمُجْرِمِينَ ﴿٦٦٠﴾

148. Shall say who^r they^z partnered (deities with Allah) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (that-afar-it/that) denied they^z of before them until they^z tasted Our *ba'asa* (intense torment); let-say [you^s]:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ
مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا
مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَبَ الَّذِينَ
مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ

¹⁶⁵⁷ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

¹⁶⁵⁸ See footnote 1440 above regarding *reveal*!

¹⁶⁵⁹ The word "*masfohan*" is *singular, masculine, objective noun*, meaning that which is being poured forth, for which there is *no* English equivalent!

¹⁶⁶⁰ See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word*!

¹⁶⁶¹ The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

¹⁶⁶² See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

do you^z have of a knowledge^x so *tokbrejo* (you^x produce) it^x for us; *en* (not) *tatta'be'ona* (closely-follow you^z) except the presumption, and *en* you^f (are) except conjecturing.

عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا
إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿٦٣﴾

149. Let-say [you^s]: so for Allah (is) the ultimate^w argument,^w then if [He] willed surely [He] (would have) surely a right-guided you^z wholes.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿٦٤﴾

150. Let-ay [you^s]: *halomma*¹⁶⁶³ (bring forth) yourⁿ witnesses-/testifiers, who^r (would) testify they^z that Allah forbade this, so *en* (if) testified they^z, then let-not testify [you^s] with them and let-not *tattabe'a* (closely-followed [you^s]) *abwa* (tendentious likings) (of) whom^r they^z denied by Our *Aya'te*^w (messages) and who believe they^z not by the Hereafter^w and they by their Lord *ya'adeloona* (they^z equalize/partner other deities as coequals to Allah).

قُلْ هَلْمْ شُهَدَاءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرْبِهِمْ يَعْدِلُونَ ﴿٦٥﴾

151. Let-say [you^s], let-come you^z [I] recite what forbade yourⁿ Lord on you^z: that not you^z partner (other deities) by Him a thing, and by both the begetters (parents) *ehsan* (reverentially and benevolently); and let-not you^z kill yourⁿ children of penury; We *narzogo* ([We] provide-/allot) you^b and *eyyahum*¹⁶⁶⁴ (indeed including them); and let-not near you^z the profanities^w¹⁶⁶⁵ what appeared-/manifested of it^w and what hid; and let-not kill you^z the self^w which^u Allah hallowed/forbad except by the right *tha'lekum* (he-afar-collective-you/that) [He] enjoined you^z by it^x *la'alla* (craving currently unavailable deed that, perhaps) you^b cerebrate you^z.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ رَبِّ إِمْلَقُ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصْنُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٦﴾

152. And let-not near you^z the orphan's possession except by which^u (is) *absa'no*¹⁶⁶⁶ (perfecter and beautifuler) until [he] attains his *ashudda*¹⁶⁶⁷ (prime/full mental and physical strengths); and let-fulfill¹⁶⁶⁸ you^z the measure and the

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا

¹⁶⁶³ The Arabic word “هَلْمْ” has several meanings, such as: come forth, come on, bring (me), give (me)!

¹⁶⁶⁴ The word “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

¹⁶⁶⁵ The word “فاحشة” = “profanity” (plural “فواحش” as indefinite noun or plural “الفواحش” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context!

¹⁶⁶⁶ There is no English word for أحسن = *absane*! Both words perfecter and beautifuler are in their adjective sense!

¹⁶⁶⁷ The Arabic word “ashudda” = “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths!

¹⁶⁶⁸ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

balance by the *qesstee*¹⁶⁶⁹ (rendering absolute-justice post removal of injustice); not [We] charge a self^w except its^w capacity; and if said¹⁶⁷⁰ you^c then *e'edelo* (let-be-just you^c) and albeit [he] was kin-possessor, and by Allah's covenant let-fulfill you^z *tha'lekum* (be-afar-collective you-/that) [He] enjoined you^z by it, ^x *la'alla* (craving currently unavailable deed that, perhaps) you^b reminisce you^z.

الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا
تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ
فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَيَعْهَدِ
اللَّهُ أَوْفُوا^٤ ذَلِكُمْ وَصْنُكُمْ بِهِ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

153. And verily this (is) My *Sseratte*^x (road/way) ^x straight, so *etta'be'o* (let-closely-follow you^c) it^x and let-not *tattabe'o* (closely-follow you^c) the paths,¹⁶⁷¹ then sundered by you^z off His path; *thalekum* (be-afar-collective-you/that) enjoined you^z [He] by it ^x *la'alla* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (reverently guard you^c not to displease Allah).

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا
فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ
بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصْنُكُمْ
بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٥٧﴾

154. Afterwards *aa'tayna* (We accorded/gave) *Mosa* (Moses) the book conclusively¹⁶⁷² on whom^x *abasana* ([he] who rendered meritorious-deed/say), and an expounding for everything, and an aright-guidance^x and a mercy,^w *la'alla* (craving currently unavailable deed that/perhaps) they by their Lord's *lega'a* (meeting) believe they^z.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا
عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا
لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ
يُلْقَاءَ رَبَّهُمْ يُؤْمِنُونَ ﴿٥٨﴾

155. And this (is) a book^x We descended it^x blessed^x so *ettabe'o* (let-you^z closely-follow) it^x and *ettaqo* (let reverentially guard you^c not to displease Allah) *la'alla* (craving currently unavailable deed that, perhaps) you^b *turbamoona* (you^c be mercy-given).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٩﴾

156. That-not¹⁶⁷³ you^z say: verily only the book (had been) descended on *ta'efatayn*^w (band/party)^w of before us; and *en*¹⁶⁷⁴ (indeed) We were regarding their study (are) surely neglectors.

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى
طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ
دِرَاسَتِهِمْ لَغَافِلِينَ ﴿٦٠﴾

157. Or say you^z: had that we (had been) descended on us the book surely (we would have been) *abda* (of better/more aright-guidance) than them; so *qad* (already

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ
لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ

¹⁶⁶⁹ See the *Lexicon* attached to this *Translation* for the difference between “العدل” and “القسط”

¹⁶⁷⁰ That is to say in a statement of judgment or decision in any case of dispute.

¹⁶⁷¹ That is “other” paths!

¹⁶⁷² See the *Lexicon* attached to this *Translation* for more elaboration on this word, for the distinctive difference between “conclusion” and “completion!” Thus, the book was given in conclusion to he who accepted it and complied with its dicta, primarily the great messenger of Allah *Mosa* (Moses), peace be upon him, or any one who likewise accepted the book and complied with its dicta.

¹⁶⁷³ This “لَنْ” is for “لَيْلَا” which means so-that-not!

¹⁶⁷⁴ The particle “لَنْ” has several applications, here (and Allah knows best) it means surely, certainly, indeed!

and affirmatively) came^x (to) you^b evidence^w from yourⁿ Lord and an aright-guidance^x and a mercy^w; so who^a (is) wronger¹⁶⁷⁵ than who^p [he] denied by Allah's *Aya'te*^w (messages/ *The Qur'an*) and [he] shunned a'n (off) it^w; [We] shall requite whom^r they^z shun a'n Our *Aya'te*^w the ill torment by what they^z were shunning.

بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ
فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ
وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ
يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ
بِمَا كَانُوا يَصْدِفُونَ ﴿٦٧﴾

158. Do they^z wait/look except that *ta'teya*^w (descend/ come)^w (to) them the angels or *ya'ateya*^x (sublimely/ unimaginably comes)^x your^t Lord or *ya'ateya*^x (appear/ happen)^x some (of) your^t Lord's *Aya'te*^w (miracles/ signs/ proofs); day *ya'atee*^x (appear/ happen)^x some (of) your^t Lord's *Aya'te*^w benefits not a self^w its^w belief not had believed-she^y of before or earned-she^y in its^w belief a *khayran* (worship/ goodness/ desirables); let-say [you^s]: let-wait you^z verily we (are) *muntadheroona* (ones that are waiting).

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ
يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ
يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ
نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ
أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿٦٨﴾

159. Verily who^r they^z sundered their religion and they^z were sects/factions,¹⁶⁷⁶ not you^g (are) of them of a thing; verily only their matter (is) to Allah afterwards *youna'bbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they^z were doing.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا
لَسَتْ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ
إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿٦٩﴾

160. Whoever came^x [he] by a *hasanatey*^w (meritorious-deed)^w verily for him ten folds its^w like, and whoever came^x [he] by the *sayye'aa'te*^w (demeritorious-deed)^w then not (to be) requited [he] except its^w like, while they (are) not *yodh'lamoona*¹⁶⁷⁷ (to be wronged they^z).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ مِّثْلُهَا
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تَجْزِي إِلَّا
مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿٧٠﴾

161. Let-say [you^s]: verily I aright-guided me my Lord to *Sseratten* (single and specific Path) straight, a religion *geyaman*¹⁶⁷⁸ (forthright/ suitable for living), (Ebraheema's (Abraham)'s sect^w/ faith^w *haneefan*¹⁶⁷⁹ (rightly inclined he) and [he] was not of the *mushrekeena* (he-they who partner deities with Allah/ he-polytheists).

قُلْ إِنِّي هَدَيْتُنِي رَبِّي إِلَى صِرَاطٍ
مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٧١﴾

162. Let-say [you^s]: verily my Prayer^w and my *nosok* (worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca)^x and my living^x and my dying^x (all are) for Allah the

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ

¹⁶⁷⁵ See the *Lexicon* attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger!”

¹⁶⁷⁶ The word “شيع”= “sects/factions” in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other!

¹⁶⁷⁷ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

¹⁶⁷⁸ The word “قيما”= “مستقيما” i.e. means *forthright/ suitable for living*! See *اللسان ، الراغب*!

¹⁶⁷⁹ The word “حنيفاً”= “مبيلاً” is an *adverbial* construct, hence “leanly!” See *إعراب القرآن، لمحمود صافي*! The “leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he *leaned away* from his people's faith which was based on multiple idols' worships!

worlds' Lord.

وَمِمَّا تِلْكَ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾

163. No partner for Him and by *tha'leka* (*that-afar-it/that*) I (*had been*) commanded and I am the Muslims' first.

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ ﴿١٦٤﴾

164. Let-say [*you*^s]: do other than Allah [*I*] desire a Lord while He (*is*) Lord (*of*) everything; and earns^w not every self^w except on it^w; and not *ta'zero* (*ill-burdens, sins, offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra* (*an ill-burden/sin/-offense*)¹⁶⁸⁰; afterwards to yourⁿ Lord (*is*) yourⁿ return, then *youn'bbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you^b by what you^c were in it^x differing.

قُلْ أَغَيْرَ اللَّهِ أَبْغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ
شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا
عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ
إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٥﴾

165. And He Who made you^b the Earth's^w *kbala'ef*¹⁶⁸¹ (*iterative successors*) and [*He*] raised some (*of*) you^b above some ranks^w to essay you^z [*He*] in what *aa'ta* ([*He*] *accorded/allot*) you^b; verily your^t Lord (*is*) swift (*in*) the punishment and verily He surely (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

وَهُوَ الَّذِي جَعَلَ لَكُمُ خَلْقًا ۖ وَلَا أَرْضَ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِّيَبْلُوَكُمْ فِي مَا ءَاتَاكُمْ ۚ إِنَّ رَبَّكَ
سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٦﴾

¹⁶⁸⁰ See the *Lexicon* attached to this *Translation* regarding *ill-burden*!

¹⁶⁸¹ The word “خلائف”=plural for “خالف”=successor, which is a *masculine plural*; while “خلفاء”=plural of “خليفة”.